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## CONTENTS.

LEADING ARTICLES :	
A Modern Apostle .....	557
Disestablishment in Scotland .....	557
Greece .....	558
The Zulu War—A Final Protest .....	558
The Session up to Whit-suntide .....	559
Scottish Church Notes .....	560
LITERATURE :	
Dr. Duff .....	560
Boulbee's Church of England .....	561
The Monthly Reviews .....	562
Brief Notices .....	562
Disestablishment of the Scottish Church .....	563
Analysis and Description of the University Education (Ireland) Bill .....	565
The Bishop of Oxford and the Clever Ritualist Case .....	566
Ecclesiastical Miscellany .....	567
The Zulu War .....	567

THE Week .....	569
CORRESPONDENCE :	
The Queen's University, Ireland .....	570
The Assassination of President Lincoln .....	570
New Congregational Church, Salisbury .....	571
RELIGIOUS AND DENOMINATIONAL NEWS :	
Sussex Home Mission and County Association .....	571
The Cowper Memorial Church .....	571
ANNIVERSARY MEETINGS :	
The Friends' Yearly Meeting .....	572
Women's Peace and Arbitration Auxiliary .....	572
Epitome of News .....	573
Miscellaneous .....	574
Gleanings .....	574
Births, Marriages, &c. .....	574
Advertisements .....	575

## A MODERN APOSTLE.

ON the 24th of May William Lloyd Garrison died at New York. In these swift days we seem to lag behind the age in allowing, under pressure of other matter, a single week to pass without expressing our sense of the greatness of his work, and the nobility of his example. But neither weeks, nor years, nor centuries, will bring any shade of oblivion near the renown of his heroic devotion. His is the kind of fame which will grow, rather than lessen, as the memory of friends merges in the history of the race. For, as experience teaches men what qualities and deeds are of most lasting value, the self-sacrifice of the martyr or the apostle acquires a sweet and sacred lustre more enduring far than any temporary brilliancy of self-assertion. The strong survival of savage instincts under a yet superficial civilisation does indeed still preserve a disproportionate place in history for Alexanders and Napoleons. But it will not be always so. "There is a spirit in man," and the inspirations of the Almighty which give it wisdom will one day be honoured as far more pregnant with the larger life of later days than any martial force or strategy. And if ever, as we trust will be the case, the North American continent presents the spectacle of two hundred millions of men living in freedom, order, peace, and plenty, remembering brutality and bloodshed only as a tradition of a darker age, the name of Garrison will excite a warmer gratitude than that of any victorious general of the emancipation war.

Garrison's life of nearly seventy-five years was devoted wholly and solely to one mission—the accomplishment of freedom for the negro race, and the deliverance of his native country from the consuming cancer of slavery. To feel what this means we ought to be able to realise the mixture of arrogance and terror with which fifty years ago both North and South clung to the national crime. In the last century John Woolman, the sweet-souled, valiant Quaker preacher, had carried his doctrine of the wickedness of slavery across sea and land. But, though he had to endure reproach and contempt, the idea of any practical result from his preaching was too remote to excite the most malignant passions. He was regarded as a harmless lunatic. But Garrison took up the testimony amidst a generation that looked upon him as a wild and wicked incendiary. In those days the conscience of the English race both in the old country and the new had been aroused, and slaveholders found it hard to kick against the pricks. It was no longer enough to stand on tradition and the rights of property. For the one was denounced as a curse, and the

other was loudly denied. Therefore slaveholders and their accomplices had to frame a theory for themselves and to defend it. Against their better nature this was comparatively easy; hence their confident arrogance. Against the voice of reason and right in the lips of opponents it was more than difficult; it was impossible; hence their terror. This mingling of fictitious self-confidence with frightened self-interest makes a very explosive moral compound; and it permeated the whole atmosphere of America when William Lloyd Garrison began his work.

He was originally apprenticed to a shoemaker, but, with a mobility characteristic of the States, he passed over to a printer. Very soon he commenced writing for the Press, and almost the first subject that inspired his pen was the wrong of slavery and the necessity for abolition. Opposition only inflamed his zeal. He became editor of a Baltimore paper, and urged his principles with such disregard of personal feelings that he laid himself open to a prosecution for libel. Being condemned, he was imprisoned for two months. Such a fate is not unendurable when a man suffers for a cause that commands many adherents. In such a case even opponents who disapprove extreme measures may offer their sympathies. And as Ritualists know, a prisoner in such circumstances may secure the most flattering honours of martyrdom at a very cheap rate. But it is very different when almost the whole world is against a man, and when popular passion condemns him as a pestilent enemy of society. In this case a spurious zeal soon cools, and hunters of popularity very speedily perceive that they are on a wrong scent. Garrison's friends must have been aware that he was destroying what would be called "his chances in life," and we may be quite sure that they made him aware of it too. But he was one of the few who are keenly conscious of the possibility of a higher joy than success—the joy of maintaining truth and right against overwhelming odds. Therefore he came out of prison with renewed determination to live for the one purpose. He went to Boston—Puritan Boston—where, if anywhere, he might hope for a hearing, and on Jan. 1, 1831, issued the first number of the *Liberator*. For thirty-four years he conducted this journal, during the greater portion of which he had the reputation of a wrong-headed fanatic, an incendiary, an unpatriotic sentimental. Boston—Puritan Boston—though shrinking from slavery herself, was disposed to think the "peculiar institution" a necessary condition of American wealth and power. Hence there were not wanting free and enlightened citizens who regarded the life of the editor of the *Liberator* much as Russian Nihilists do the life of a head policeman. He was threatened with assassination; he was dragged through the streets by an infuriated crowd, bent on his instant execution. But through many adventures he was preserved to witness, in a form he little expected, the verification of his sternest prophecies, in the convulsion of the civil war, while out of the chaos a new world arose in which slavery was seen no more. Then he laid down his pen in thankfulness. And now, after a few years spent in honour and reputation, a veritable land of Beulah to the ancient pilgrim, he rests from his labours, and his works do follow him. In an age too comfortable and, in spite of temporary depression, too prosperous to believe in martyrdom, such a life has a worth even beyond its immediate

## DISESTABLISHMENT IN SCOTLAND.

It is far easier to gauge the progress of the disestablishment movement in Scotland than it is in England. The Scotch are more ecclesiastically-minded than the English. Their various church courts and their ministers exert more influence on public opinion than do similar bodies and persons on this side the Tweed. Their newspapers give a greater degree of space to ecclesiastical, or *quasi-ecclesiastical*, matters than southern journalists would think of doing. And as the relations of Church and State involve religious far more than political questions in that country, they exert an influence which is to be seen on the very surface of society, and may be recognised without any very wide or nice observation.

And there is one month of the year when the ecclesiastical heart of Scotland beats with abnormal vigour, when contending policies come into sharp collision, and when the ablest representatives of the several Presbyterian churches put forth all their strength in debates and in strategies, not to be matched in Convocations, in Conferences, and in Unions which meet on English ground. The month is May, when the General Assemblies of the Established, the Free, and the United Churches hold "sederunts" of many days' duration, and report upon and discuss everything belonging to the religious activities, the denominational politics, and the political action of the section, of Presbyterianism which each Assembly represents. It is then, if ever, that the mind of Scotland on certain matters can be ascertained with a facility and a degree of certainty, the counterpart of which is only occasionally seen in the south. Hence the meeting of "Synod" is anticipated by outsiders with an interest which reflects the stronger and deeper feelings of those who compose the Assemblies, or the Churches which they represent, and, to a considerable extent, govern also. The scenes witnessed on these occasions have sometimes been memorable in Scottish history, and the decisions arrived at have been followed by events which have shaken Scotland to its centre, and shaped the religious life of many of its people.

If Mr. Adam, the Liberal whip, had had more of the shrewdness which characterises his countrymen, he would have taken care that his recent speeches at Cupar and at Devonport should be made after, and not just before, the annual gathering of the ecclesiastical clans in Edinburgh. As it is, it turns out that he chose the worst possible time in the whole twelve months of the year for saying what he did say on the duty of Scottish Liberals in relation to the question of disestablishment. For Mr. Adam had first to smart under the whips of the Liberationists at their annual meetings in London, and now he has been stung by the scorpions of the "U.P.'s" and the Free Churches, who have spoken, not only more plainly, but with far more authority than their English brethren. He admits that he has "never been so surprised in his life" as he is at the commotion which his utterances have created; and though he is still quite unable to see why it should have been so, we have no doubt he has learned at least one lesson—namely, that any further official attempts to wet-blanket the disestablishment movement in Scotland are likely to damage rather than advance the Liberal cause.

We have received this impression, not so much from the proceedings of the recent Assemblies, as from the thoroughly outspoken speeches made at the breakfasts and conferences which have been held in connection with them

—speeches a great deal more direct and practical than those made in the assembly halls. The United Presbyterians have taken up so well-defined a position, and are so all but unanimous in maintaining it, that it was scarcely possible for them to take any new departure. Dr. Hutton, however, in presenting the report of the committee on disestablishment, made some sharp references of an oblique kind to Mr. Adam, when he spoke of "freakish steering," and said that "they had some right, at this time of day, to have something like 'Aye' or 'No' on the merits of the question from those who led them, and not mere ambiguities about the order of the causes." A few members of the body expressed dissent from the electoral policy recommended by the committee, and some others attached paramount importance to the ejection of the present Government from office, but there was unanimity in support of the motion that the committee should be one of the standing committees of the Synod, while almost passionate desires were expressed for the termination of the conflict, as the only means of securing social peace and Presbyterian union.

In the General Assembly of the Free Church the point debated at some length, and with a certain degree of heat, was whether the committee on the relations of Church and State should be reappointed, or no further action should be taken. Sir Henry Moncrieff was in favour of the latter course—not from any doubt that the connection of the Kirk with the State should come to an end, but because he does not wish the Free Church to be mixed up with other parties moving along different lines. Sir Henry's amendment, however, had but 106 votes; while Dr. Adam, who proposed the motion, had as many as 362. Apart from this vote, we perceive signs of a growing desire on the part of Free Churchmen to put an end to the struggle at an early period. It is not merely that the passing of the Patronage Act, the introduction of such a measure as that of Sir A. Gordon, and the action of the Establishment in the matter of the proclamation of bans, have produced great irritation. The Free Church is evidently not prepared for a lengthened campaign, or for a series of campaigns, like English Nonconformists. The idea of impatience is suggested by Dr. Rainy's statement that "a disconcerting impression" is being produced, which is being felt in all the ramifications of Scottish society, and enters into business relations and "matters with which the relations of the churches have no proper concern." Dr. Adam seemed to give expression to a similar feeling when he said that if politicians thought that they could manipulate the strong convictions which existed on the subject, and "make them wait and hang on just to suit their convenience, they never were more mistaken in their lives."

These feelings found much fuller and freer expression at the breakfast and conference of the Scottish Disestablishment Association on Wednesday last. That association was formed to furnish a platform especially for Free Churchmen, and it differs from the Liberation Society, not—as Dr. Rainy supposes—because the latter acts on political, while the former acts on religious grounds, but because the English society condemns Establishments in the abstract, while the Scottish society aims only at the abolition of the Scottish Establishment. When, however, we read the speeches on this occasion we find a marked advance in the tone of the Free Church speakers, as well as in their practical action. Dr. Rainy—who, as usual, spoke cautiously—significantly said that whatever might be the position of the Liberal leaders, they in Scotland had to take care of their own affairs, and to see that their interests had their proper place and advocacy. Mr. Taylor Innes, who had charge of an explanatory letter from Mr. Adam, offered a pithy comment upon the writer's suggestions. "Disestablishment," he said, "was a question which lay in front of them, so that they could not get past it in Scotland—it was affectation to ignore it, and injustice to disregard it." And the resolution of the conference was, "That it is the duty of Scotchmen to press disestablishment as a practical question

of politics, particularly with a view to the forthcoming general election."

That is the Free Church answer to Mr. Adam, and it is in harmony with the answer which he received at the "Dissenters' breakfast" a few days previously. In other words, Mr. Adam's advice will be disregarded. This question of Scottish disestablishment will not be held in suspense until the Liberal leaders find it convenient to deal with it. It will be pressed—pressed electorally, and at once; and the official Liberals will have to shape their programme accordingly. This is an eminently satisfactory result of recent discussions and events, and it has come sooner than we expected. Nor do we doubt that Scotchmen will be as good as their word. They are, at length, tired of their Establishment, and they not only mean to protest, but to get rid of it.

#### GREECE.

THE treatment of the question now pending between Greece and Turkey may serve as a test of the political sincerity of our Government in their attitude on the chronic Eastern difficulty. When the opprobrium of partisanship with an effete and hateful despotism is felt to be intolerable, the supporters of the Ministry say that it is not love for Turkey, but a righteous jealousy of Russia which necessitates our defence of the Porte. Turkey may be hopelessly diseased, dying, or dead. But if only a festering carcass stops the way of Russia, our bounden duty is to prevent its removal. Of course a Government distinguished by its zeal for the Church and for religious education would never dream of defending Mahomedanism for its own sake against Christianity. But the fate that would be in store for Europe and for India if Russia once got hold of Constantinople is something that will not bear either connected thinking or articulate language. And, therefore, at any cost to religion, or morality, or other unpractical sentiments, the Turks must be kept where they are. Now, if the only reason for supporting Turkey be the necessity for blocking the way to Russia, we should imagine that the prospect of any alternative for so inconvenient a necessity would be cordially welcomed. Even if such a prospect were remote, provided only that it were real, we should expect that a Government taking up the position that ours does would be only too glad to do anything that would bring it nearer. Hence we have been amazed at Ministerial objections to a too rapid consolidation of the two Bulgarias. But even granting that there may be some pleasure in spoiling a sound arrangement for the purpose of spiting Russia, we own it passes our ingenuity to explain the coldness and hesitation of our Government toward Greece, except on the ground of an almost romantic and touching devotion to Turkey for her own sake. Russia has not been nearly so earnest in the cause of Greece as France, whose cordial friendship all parties amongst us alike desire. The inhabitants of Thessaly or Epirus are not likely, unless ethnology be altogether mistaken, to swell the dreaded pan-Slavonic league. Both language and tradition separate them widely both from Bulgarians and Russians; and the bond of an ecclesiastical system, though for some purposes strong, is not proved by history to override separate national interests. Besides, the enlargement of Greek territory at the expense of Turkish domination is not a Russian but an English suggestion, made by Lord Palmerston, himself an impersonation of a spirited foreign policy. And we strengthened our suggestion by a generous example in the cession of the Ionian Islands—an example which hitherto has borne no fruit.

It is difficult, then, to conceive what can induce our Government to hesitate about exerting all its influence on the side of Greece in the present controversy, unless it be an incomprehensible devotion to Turkey for her own sake. But this is a sentiment that will find little or no support in the country generally. We freely admit the existence of a popular jealousy of Russia. But we are sure there is no popular

love for Turkey. And if any effective substitute for Turkey as an obstacle to Russian aggrandisement could be found, we are confident that public opinion would cordially welcome its adoption. But of course such a change cannot be effected all at once. Unless by the barbarous arbitrament of war, which for one benefit inflicts unnumbered curses, the balance of political power can only be slowly changed. But it is the part of wisdom to calculate the forces of the future, and not to blind ourselves to everything beyond a state of things which, though actual, is rapidly becoming impossible. We think, therefore, that Mr. Gladstone has done good service by the article in the *Nineteenth Century*, in which he once more calls attention to "Greece and the Treaty of Berlin." Whether sincerely or not, our representatives at the Berlin Conference committed us to an understanding that the frontiers of Greece should be enlarged. The new boundary was suggested, taking the line of the Kalamas on the west, and of the Salambria, or Peneus, on the east, a line which would include Janina. If any difficulty arose, the good offices of the contracting Powers were to be exerted to see that the understanding was loyally carried out. Of course difficulties have arisen, as everyone foresaw that they would. Turkish ingenuity in the art of procrastination is once more exhibited, and can only be safely met, as it ought to have been met after the Bulgarian massacres, by the united moral force of Europe. But the unreasonable sensitiveness of our Government about the fiction of Turkish independence once more stands in the way of the application of that force in its most effective form. What is wanted is a united note from all the Powers, insisting that the understanding shall be carried out. But this, we are told, is inconsistent with the dignity of Turkey. Nothing is to be permitted but separate representations, which will naturally be construed as evidence of the disunion that promises an opportunity of playing off one Power against another. The mischiefs of such a course are too evident to need enlargement. The disturbed provinces are kept in a condition precisely such as Russian intrigue would desire. Greece, which held her hand in the crisis of the war on the assurance of England that she should not be neglected in the settlement, feels herself duped and wronged. Her population is discontented, and filled with thoughts of violence. France is indignant at what is considered a fresh instance of our perfidy. The Italians are led to regard our boasted love of freedom as mere cant and humbug. And a position of stable equilibrium in the East is as far off as ever. Within the last week it is said that in answer to some Mahomedan residents of Janina, a telegram was sent from Constantinople of laconic cynicism:—"Be tranquil; we will give nothing to Greece." And the correspondent of the *Standard* at Vienna states that so long as "independent representation, instead of concerted pressure, is persisted in, there seems but little hope that the Sultan will give way." Why is not the meeting at Willis's Rooms repeated all over the country? "Concerted pressure" is as powerful in London as at Constantinople.

#### THE ZULU WAR—A FINAL PROTEST.

ON the eve of the departure of Sir Garnet Wolseley for South Africa a memorial, which had been some time previously prepared and signed, has been sent by the Aborigines Protection Society to the Colonial Secretary, protesting "against a system which involves this country in the responsibility of spending its blood and treasure in a war which it has emphatically condemned." This document, it will be seen, is signed by some fifty members of Parliament, not all of one party, and by a number of influential gentlemen distinguished in various walks of life, including the venerable Dr. Moffat, who, by virtue of a misreported speech, is actually claimed in the current number of the *Contemporary Review* as approving of the Zulu War, although a month ago he had strongly repudiated in the public papers the

idea, and expressed his belief "that mission work all over South Africa has been thrown back fifty years" by that conflict. We rejoice that this weighty protest has not been withheld. It may not have much direct effect upon the policy of Her Majesty's Ministers; indeed we think it may be taken for granted that, although they foolishly keep back the instructions given to the new High Commissioner, they are anxious to bring to as speedy a close as possible, consistent with their ulterior objects, this "lamentable and disastrous war." But this memorial gives visible and emphatic expression to what may be regarded as the national sentiment on the subject, and is the more necessary as the war policy of Sir Bartle Frere has been enthusiastically endorsed in the South African colonies, and we are yet in the dark as to the ultimate aims of Lord Beaconsfield's Cabinet.

Sir Garnet Wolseley has gone out invested with supreme authority as Civil and Military Governor of Natal, the Transvaal, and the adjacent native territory. He will have under his command an army almost as numerous as the British contingent in the Crimean war, to which will be added 2,500 men just embarked for the Cape, and enormous supplies of war material, including two million rounds of ammunition. All this points to the probability of further sanguinary, if not disastrous, conflicts in a country where campaigning is extremely difficult and fatal, and at a period of the year when all the precautions which science can devise will fail to ward off disease and suffering on a large scale. The anxieties of the British people cannot, and ought not, therefore, to be appeased by the bald assurance that the new General-in-Chief has orders to refrain from annexing Zulu territory. He will make his appearance in South Africa as a commander who has a great military reputation to sustain, and among a colonial population who are passionately desirous that, as none of the responsibility or cost rests upon their shoulders, the Zulus should be thoroughly crushed. He will have every temptation to consult colonial rather than British interests—to gain signal successes in the field before he enters upon pacific negotiation. And that aim will, we fear, coincide with the aspirations of Her Majesty's Ministers, who, judging from past experience, will be far more intent upon achieving brilliant victories, which will renew their tarnished prestige at home, than upon closing with the earliest overtures of the Zulu King.

It is just possible that the defection of influential chiefs announced by recent mails may incline Cetewayo to shrink from the further prosecution of a war which could only end in his ultimate overthrow, and induce him to submit to our terms. We earnestly hope that may be the case. There is, indeed, reason to believe that he has *already* sincerely indicated such a desire, and we would fain hope, though we can hardly expect, that the basis of an arrangement may have been settled before Sir Garnet Wolseley appears upon the scene. If it should turn out that, either at an earlier or later period, a pacific arrangement should be effected before there have been further struggles and suffering and slaughter, it will be an almost unexampled phenomenon in our history. The British forces in South Africa are there, it is to be remembered, not to promote high moral objects but to wage war, to conquer their ostensible foes, and to secure the great rewards of military success. Before, therefore, we receive tidings of fresh conflicts and the sacrifice of hecatombs of human lives, it is not unseasonable to re-echo the regret of the memorialists referred to—"that the nation has been placed in the unhappy position of invading the territories, sacrificing the lives, and capturing or destroying the property of a people who have shown a desire to cultivate friendly relations with England," and in waging a war "which has been emphatically condemned." We do not yet know that Sir Bartle Frere was discouraged—when protests would really have been of use—in his unjust and aggressive policy by his superiors at home. But we do know that his policy is out of favour

because it has not succeeded. With the Government it is a pure question of policy, and not of justice. In their eyes it may be expedient for political reasons still to carry on the Zulu war irrespective of its justice and the manifold evils it will entail. If, therefore, Cetewayo's reasonable advances are repulsed, the responsibility of the sacrifice of life and cruel misery that will come alike upon the Zulu combatants and our own troops will rest upon the General who directs operations in the field, and still more upon the Cabinet that may have given him instructions which lay down other considerations than the necessity of securing an early peace.

#### THE SESSION UP TO WHITSUNTIDE.

(From our Parliamentary Correspondent.)

Just on the eve of the Whitsun recess the Chancellor of the Exchequer incidentally made a statement with respect to the position of business in Parliament which rather startled the House. There had been an impression that we were going on very nicely. This was perhaps in some measure due to the circumstance that the Ministerial programme has not been of a character to impress members with a sense of the gravity or importunity of public business. Whether the programme was carried out partially or fully, or if it were not carried out at all, appeared to be matters calculated to have only the slightest possible influence upon the diurnal motion of the earth. Still, some things had been proposed; and of course there were the Estimates, which it is absolutely necessary to pass through the Heavens fall. From the general attitude of Ministers, and taking into account the prolonged and regular sitting of the House, it was comfortably thought that fully the average of business had been accomplished; and that, having had a winter session, the House might look forward to an early commencement of the autumn holidays.

The Chancellor of the Exchequer's statement changed all that. It was, in one aspect at least, of quite an imposing character. Of twenty-eight Government bills before the House, he said only fourteen had reached a second reading, seven had not yet reached the stage of committee, five were in committee, and presumably two had passed. The House was, perhaps, agreeably surprised to hear that the Government had projected so many as twenty-eight bills. It would be difficult for one having the most intimate acquaintance with Parliamentary business to name them off-hand. No such commanding list is to be found in the statement with which the Chancellor of the Exchequer, in the absence of the usual Queen's Speech, opened the regular session in February. The bills he then thought worthy of special notice were the Mutiny Bill—since better known as the Army Discipline Bill—the Criminal Code Bill, the Bankruptcy Law Amendment Bill, a Bill dealing with the Summary Jurisdiction of Magistrates, the Valuation Bill, a Grand Jury (Ireland) Bill, a Poor Law (Scotland) Bill, a Corrupt Practices Bill, a Bill dealing with the relations of Employers and Workmen, and one regulating Public Works Loans. Here are not half of the twenty-eight measures the Chancellor alluded to, and he must have gone to the utmost end of the order book before he was able to conjure up this imposing array.

But though it happened on this particular occasion that it was the Chancellor's cue to make the most of the pressure of public business, there is no doubt that matters are in a backward state, and that, if the House is to rise in the first week in August, this desirable end can be accomplished only by a ruthless sacrifice of such poor efforts at domestic legislation as foreign affairs have left time to the Ministry to attend to. The principal measures which the Government have undertaken are the Army Discipline Bill, the Criminal Code Bill, the Valuation Bill, and the County Boards Bill. Of these the Army Discipline Bill is the only one that has any certainty of being passed. The necessity for this is imperative; a state of affairs which Government have acknowledged by as far as possible placing it in the forefront of the orders. Still the progress is lamentably slow. The bill is one of tremendous length. There is more than one clause for every regiment of the British army. To be exact, there are 180, and only one-fourth of these have been passed, in spite of the preference given to the measure. The Criminal Code Bill is simply in a

hopeless condition, as far as this session, and therefore as far as this Parliament, is concerned. The colonels have shown a deathless ardour in criticising the Army Bill; but it is only reasonable to suppose that if they have slain their thousands of precious moments in discussing a measure applicable to their own profession, the lawyers will slay their tens of thousands. This fact is so far recognised by the Ministry that they have as yet made no serious attempt to advance the bill. As for the Valuation Bill, its chances are exceedingly doubtful, and the County Boards Bill may not only be regarded as dead but as buried.

In addition to these principal items of the Ministerial programme, there are the stock subjects of debate in the Estimates. At the beginning of the session the Ministry, not knowing what a day might bring forth, deliberately adopted the policy of pressing forward the Estimates. They gave up night after night to them whenever they could get the opportunity, and their assiduity in this direction gave birth to the suspicion that a dissolution was imminent; that the Ministry were bent on getting the money for the year; and that, this accomplished, they would dissolve Parliament. If this intention was ever entertained, it has, of course, now been abandoned. However it be, there is no doubt the Estimates were favoured at the beginning of the session in unusual fashion. As Committee of Supply is not a portion of legislative duty which the bulk of hon. members find attractive, and as, consequently, personal information on the subject was, notwithstanding, special, there was a general opinion that Supply must be in a forward state. Hon. members had found so many opportunities of yielding to the social attractions of the metropolis, because there was "nothing on but Supply," that they were naturally under the impression that there remained little to vote. The Chancellor of the Exchequer, in his lugubrious statement, disabused the House of this notion. Supply, he then showed with circumstance, was in a very backward state, and the calculations he then entered into with respect to the number of days at the disposal of the Government demonstrated that only with a fair breeze could the Ministry manage to cover the regulation distance in Committee of Supply, and the very moderate mile beyond which they had marked out for themselves at the beginning of the session.

This melancholy disclosure was made four days before the House separated for the recess. Arrangements had then been made which secured at least two additional days for the despatch of Government business. Monday was of course a regular Government night, and on Tuesday, the day of the adjournment, a morning sitting had been arranged at which it was hoped to make progress with the Army Discipline Bill. In the result a single vote was obtained in Supply after the prolonged sitting on Monday night; and on Tuesday absolutely no progress was made in public business. The circumstances attendant upon these two days and those directly provocative of the statement of the Chancellor of the Exchequer afforded adequate explanation as to the mystery of the muddle of business in Parliament. The Chancellor's statement was made in response to an appeal from The O'Conor Don for a day on which to arrange the discussion on the Irish University Bill. The grounds on which this claim was made were entirely of the making of Ministers. Early in the year they had coquetted with the Irish members, endeavouring to purchase their allegiance with a bribe of public money, and of a concession of Conservative and (in this case) of Protestant principle. The negotiation then falling through was resumed later, and The O'Conor Don brought in his bill, with some half-hinted understanding that the Government would assist him to pass it. Hence his application for special privilege; and hence the anger of the Irish members when the claim was denied, and thereafter the obstruction which prevented any progress being made with public business on the Monday night before the holidays.

As for the waste of time on Tuesday it was even more directly the fault of the inexplicable blundering of the Government. Had the Chancellor on Monday night made a plain statement with respect to the appointment of Sir Garnet Wolseley the two hours' excited debate that followed would have been avoided, and Tuesday might have been otherwise employed. But devious ways were preferred. The House was angered, and thus it came to pass that for all practical purposes the adjournment might just as well have taken place on Friday as on Tuesday. This is not a cheerful review of the session up to Whitsuntide. But if the threats of the Irish members are half fulfilled, worse things await us in the section of the session which commences next Monday.

## SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The great Smith case has advanced a stage. A whole day was devoted to it last week in the Free Church Assembly, and the proceedings have ended with (nearly) a tie.

I daresay very few of your readers have been at the trouble to master the details of the process, and I am not going to inflict upon them information which they don't care to possess. But what is going on is a very serious matter for Scotland, and you may not think it altogether unnecessary for me to explain in a sentence or two how things now actually stand.

In the libel against Professor Smith there remained from last year two charges about which anxiety was felt. The first involved the historical character of Deuteronomy; the second, the dangerous and unsettling tendency of all Mr. Smith's teaching.

The first of these charges was supposed to have been decided last year. But it was decided in connection with a very badly-constructed motion by Sir Henry Moncreiff. Sir Henry foolishly introduced into his sentence what Dr. Rainy and others vehemently denounce as a foreign element. And through this mistake, it was understood, an attempt would be made to upset the judgment of last Assembly. For reasons, however, which must have seemed good to themselves, Mr. Smith's friends did not raise this point. The sentence of last May was allowed to remain unchallenged, save by a protest from the Professor himself, and the consciences of the orthodox in the Free Church have been in the meantime entirely set at rest by the assurance that now the Mosaic authorship of the Pentateuch will not be taught in the colleges of the denomination. The charge which remained was that of *tendency*, and as this charge ranged over the wide ground traversed by Mr. Smith in his teaching, it was made up of some nine or ten particulars.

Had the rumour got abroad that the dissentients intended to pursue a harassing policy? It was said that they meant to fight the battle step by step, putting up two men, a mover and a seconder, to speak to each particular, thus necessitating the spending an enormous amount of time in the conduct of the process. Partly in view of that, but chiefly, I believe, for this reason, that shrewd men like Dr. Begg did not think it of the least importance to prove a man guilty of culpable homicide when you have first proved him guilty of murder, it was resolved to depart from the first charge as one which in the circumstances it was not needful to go into.

Not that this implied the existence in the Assembly of any doubt about the unsettling tendency of Professor Smith's teaching; for if that question had gone to the vote, there is not a doubt in anybody's mind as to what would have been the result. But having secured one point, viz., the declaration that the teaching of the non-historical character of Deuteronomy cannot be tolerated in the Free Church, the majority did not think it necessary to proceed in the meantime any further on the same line.

What followed explained the reason of the resolution thus come to. Two proposals were made—one by Dr. Rainy to the effect that before proceeding any further with the libel at this stage a committee from both sides of the house be appointed to deal with Professor Smith in a brotherly way; and a second, by Dr. Andrew Bonar, that the process be allowed to take its natural course—that is, that the libel be sent down to the Presbytery of Aberdeen to serve and prove. No principle was now involved. Of the two motions one was more tender and hopeful than the other; and that was all. And the balanced state of mind existing in the Assembly in that connection was revealed in the division, when 321 voted one way and 320 the other.

That division has in some quarters been misunderstood. It has been supposed to indicate an advance on last year's position, and one more favourable to Mr. Smith. That is a mistake. Whatever may be the drift in the Church the vote of last week gives no idea as to its direction or as to its intensity. The only thing which was made perfectly plain by it was this—that very strong feeling indeed prevails in the Church against the movement led by Professor Smith. For 321 men were found voting in their zeal against a motion which hurt no one's conscience, and which differed from the one carried only in its being somewhat gentler and less summary.

The case now stands thus: The libel has been sent down to Aberdeen in order that it may be

served and proved. About that there will be no difficulty, because after what has occurred the double process will be merely formal. If nothing then occurs in the interval, the matter will come up again at next Assembly, when the sentence of the Church, whatever it is, will be passed. It may be that such satisfaction will be given as to require only a censure. If not, I suppose Professor Smith will be deprived of his chair, from the exercise of the duties of which he is in the meantime suspended.

I have indicated that something may occur in the interval. That something may be in Mr. Smith's appointment to a chair in one of our Universities. Such an event which bring immense relief to many. For there is not a doubt about Mr. Smith's extraordinary ability, and the desire is universal that he should find a sphere in which his great talents might be exercised without continual harassment. The chair of mathematics in Edinburgh is now vacant. It is understood that Professor Tait will receive the appointment. In that case there will be wanted a Professor of Natural Philosophy, and I have some reason to believe that Professor Tait himself would be glad to have Mr. Smith as his successor.

There has been, as usual, a disestablishment debate. Many of the members, I hear, considered the introduction of the subject this year again to be unnecessary. The position of the Free Church on the matter is, it was argued, quite well known already. But others considered that its silence might be misconstrued. This was the opinion of Dr. Rainy, who accordingly introduced a motion declaring that the attitude of last Assembly must be maintained.

Sir Henry Moncrieff, who is an uncommonly honest man, but whose aristocratic instincts are sometimes in inconvenient operation, proposed, as an amendment, that nothing should be said. The amendment was thus not a pro-establishment motion, but simply one to let the matter for the moment alone. Nevertheless Dr. Rainy had an overwhelming following. There was on the whole a smaller house than last year, so that even the number voting in the majority was less. But it is a significant circumstance that out of over 700 members only 106 could be got to support a proposal to say nothing about the controversy good or bad. It has also been noticed as suggestive that this year Dr. Begg himself had nothing to say. This, it is thought, is not an accident. He published lately a letter to Lord Beaconsfield about Scottish affairs, and made an appeal to the Established Church to show a kindly interest in people such as himself. His appeal has not been responded to. In the Established Assembly the Dissenters have been scoffed at and abused. The "Church," on the strength of these extraordinary statistics, about which everybody is speaking, has become uncommonly bumptious. And the rumour is that Dr. Begg seeing the door shut so contemptuously in his face is turning a kindlier way toward disestablishment. I hope it may be true.

The Rev. Herbert Rix, recently assistant minister at St. Thomas's-square, Hackney, has been selected from about one hundred applicants by the Council of the Royal Society as clerk and assistant librarian.

Dr. Charles Rogers, of Forest-hill, has recently been presented with a handsome drawing-room clock and a purse of fifty sovereigns in recognition of the part he took in erecting a monument to King Robert the Bruce at Stirling, and his services in connection with the Royal Historical Society, of which he was the founder. Amongst those present on the occasion were the Hon. Sir Charles Farquhar Shand, Chief Justice of the Mauritius; General Alexander, of Brighton; Mr. Fellows, of the Admiralty; F. J. Horniman, Esq., of Forest-hill; George Hawkes, Esq., of Brighton, and several Scotch ministers.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION.—Mr. Allen G. Chattaway, District Medical Officer, Leominster, testifies, as follows, to the unparalleled efficacy of this celebrated Oil in the treatment of Consumption:—"Having for some years extensively used Dr. de Jongh's Light-Brown Cod Liver Oil, both in public and private practice, I have no hesitation in stating that its effects are very far superior to those of any other Cod Liver Oil. Nearly four years since, two cases of confirmed Consumption were placed under my care. In both, the lungs were a mass of tubercular deposit, and every possible sound to be heard in phthisis was present. The sole remedy employed was Dr. de Jongh's Light-Brown Cod Liver Oil; and now the patients are strong and fat; the diseased (abnormal) sounds nearly inaudible; and in the one case (male), hunting, fishing, and shooting are freely indulged in; the patient expressing himself quite capable of undergoing as much fatigue as any of his fellow sportsmen." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsules imperial half-pints, 2s. 6d.; pints, 4s. 9d., quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

## Literature.

## DR. DUFF.\*

Dr. George Smith will accomplish in his life of Dr. Duff the same service for missionary education and enterprise in Eastern India as he had already done for Western India, in the memoir of Dr. John Wilson. We could almost have wished that matters had been so arranged that both volumes of the present work could have appeared together. The curiosity, however, is only whetted for the further instalment that will add greatly, we doubt not, to the feeling of unity and individuality which the biographer has so skilfully imparted to this section of the work.

Dr. Smith has the advantage of possessing a very detailed and extensive knowledge of Indian affairs, having been for many years editor of the *Friend of India*, which has all along been one of the most powerful supporters of missionary effort, associated as it is with the revered name of Marshman. His special experiences in India come even more directly to his aid in this case than in that of the "Memoir of Dr. Wilson," whose long life was spent at a distance from the scene of Dr. Smith's labours in Bengal. The complete knowledge of the *arcana* of Bombay life and politics which he there displayed, combined with his keen sympathy for all noble endeavour, sufficed to indicate that he had made himself familiar with all that is notable in recent Indian history in every part of our great Eastern Empire.

Goethe said that enthusiasm was the one thing necessary to history; and this, as we think, is still more strictly true of biography. Dr. Smith's extensive knowledge is supported by a fine and well-disciplined enthusiasm. He perceives the true greatness of Duff's character, the intense individuality, the unflinching will, the self-denying determination which enabled the young man, in face of all kinds of opposition, to revolutionise the ideas previously held of the relation of European education to the Hindoo mind, and its possibilities in connection with the spread of Christianity. This was the one absorbing purpose of Duff's life, and all else needs to be viewed in subordination to it. But whilst he was intense and concentrated in purpose, Duff was ready to use very varied means—not a little of his forecast arising from his skill in perceiving the bearing of apparently remote influences on his own plans and purposes. This, indeed, it was that led to much misunderstanding of his work at first, and to some misunderstanding and underrating of it even now. It was thought and said that he too much sacrificed preaching and evangelistic effort to merely secular teaching; that the good results in an educational and social aspect were undoubted; but that the purely religious results were broadly doubtful. The experience of time has, on the whole, proved that Duff was right. It is hardly probable that he had present to his mind, when he formed his great scheme of action on the Hindoo mind, the assertion of Dubois—the Roman Catholic missionary—that it was impossible to convert the Hindoos to the religion of Christ; but he so far acted in fullest view of the causes of that and all similar failures, and laid siege to the citadel from quite another point and by another and a far subtler and more efficient method. This is Duff's great merit, that he brought into action a new force, which only added a new worth to the old ones when properly directed. And when we give due weight to the fact of the innate repugnancy to certain aspects of Christian dogma which the subtlety of the Hindoo mind makes almost certain in the first contact with it, our sense of Dr. Duff's wisdom is the more magnified in that by natural tendency these were the very subjects on which he felt most intensely, and from thorough devotion to which he never wavered. His early life, his conversion, and his experiences in many ways, tended to intensify his severe Evangelical beliefs, even where these might seem at some points to touch superstitious feelings. All this Dr. Smith has brought out with admirable tact.

Dr. Duff was born in 1806 at the farmhouse of Auchnahyle in Moulin, Perthshire. His father was a stern old Highlander of the "most straitest" Covenanting sect; and from him Duff derived at once his strong Celtic piety and that touch of superstition of which we have spoken. When a mere boy he dreamt dreams of the Day of Judgment; like Bunyan, he had visions—so awful and terrifying that his biographer is bound to connect them in some way with his conversion. He was nearly drowned; he was almost smothered in a snow-

\* The Life of Dr. Alex. Duff, D.D., LL.D. By GEORGE SMITH, C.I.E., LL.D., Author of the "Life of John Wilson, D.D., F.R.S." Two Vols. Volume I. (Hodder and Stoughton.)

storm, and was saved by what he himself regarded as almost miraculous means. And all these things, happening while he was yet a boy, did much to deepen and to quicken his naturally grave and serious character. After some years at the parish school at Moulin and a year at the Perth Grammar School, he commenced his studies at the University of St. Andrews in his sixteenth year. In the spring of 1829—when he was only in his twenty-third year—he had completed his course, and received his licence. In May of that year the General Assembly appointed him their first missionary to India. "With such force and fire, such energy and action," says Dr. Harper, the late Principal of the United Presbyterian College, "did the rapt enthusiast picture the work to which he was giving his life on the occasion of his ordination," that Dr. Harper feared he would too soon waste himself away in the heat of the tropics. He went through a large portion of his native country stirring congregations to interest in missionary efforts before he left with his newly-wedded wife for Calcutta on September 19, 1829. Twice on the voyage he was shipwrecked, losing almost everything he had, and together his escapes were accompanied by such circumstances as deepened in his mind the sense of some great providential purpose in reference to himself. Of his work in India, pursued in seas and out of season, most readers have some general idea; and so full was it of effort and unremitting devotion, that no outline such as we could give would do it justice. We can only send our readers to this most interesting volume, and content ourselves with a passing reference to one or two points that arise.

Dr. Duff on his arrival in Calcutta found things in a deplorable condition. The people were neglected and sunk in ignorance. As he soon perceived the defects of the ordinary missionary methods, he resolved to make a sound educational basis the foundation and essential part of his work. His aim, as expressed by Dr. Smith, was, "by proper culture, to awaken, develop, stimulate, and direct the various powers and susceptibilities of the human mind, and for this end to employ the English language as the most effective instrument; to imbue the whole knowledge thus imparted with the spirit of true religion, and at the same time to devote daily a portion of time in every class to the systematic study of the Bible itself—not in the way of formal scholastic exercise, but of devotional and instructive study, not merely with a view to intellectual illumination, but with a view also, by the advocacy of the grace of God's Spirit, to the conversion of the soul to God." This method entailed on Dr. Duff an extraordinary amount of work of a most tedious and trying kind. He had to write school primers, and teach the alphabet, as well as lecture on English poets—Milton, Cowper, and others—on political economy, and on Christian evidences. He got little sympathy and no help from the other missionaries, who taunted him with the secularity of his system. His plan of making English the medium of all civilising and Christianising influences was opposed by the Orientalists, the Vernacularists, and the Anglicists; but it is something that he had the support of such men as Sir Charles Trevelyan, Lord Macaulay, and Lord William Bentinck, and also of the distinguished Hindoo philanthropist and thinker, Rajah Rammohun Roy. By-and-by, legislation, which did not at all have him or his work in view, was decidedly in his favour. Dr. Smith thus speaks of one measure:—

It was well also that to the work of Duff and the legislative and administrative measures of Bentinck, applying the principles and results of that work to all India and for all time, there were added the indispensable co-operation and the supreme sanction of the British people through Parliament. For the first fruit of the Reform Act of 1832 was the East India Company's charter of 1833. That charter withdrew the last obstructions to the work of Duff and of every settler in India, missionary or journalist, merchant or planter, teacher or captain of labour in any form. It converted the Company into a purely governing body, under a despotic but most benevolent constitution, so well fitted for the elevation of long oppressed races, that the most democratic of English thinkers, Mr. John Stuart Mill, has declared the system to be the best ever devised. That charter has the additional merit of giving men, as well as rendering possible a constitutional system to India. It added a law member to the governor-general's council or cabinet, then of five, and created a commission to prepare codes of law and procedure such as have come next only to Christianity itself from which they spring, in their humanising and elevating influence. To mention no others, those four men, Lord Macaulay, Sir Barnes Peacock, Sir Henry S. Maine and Sir James F. Stephen have together done more for the varied races and the corrupting civilisations of the peoples of India than the jurists of Theodosius and Justinian affected for Europe, or the Code Napoleon for modern France.

The following passage will show how little the tenor of legislation up to a comparatively late period had done to inspire the Hindoos with a sense of Christian justice in regard to

those elements of social equality which are now admitted as essential:—

With a true tolerance, but in ignorance of what it involved, Warren Hastings, in his code of 1772, guaranteed to Hindoos and Mahomedans their own laws of inheritance. But these laws exclude dissidents from their respective religions from all civil right to ancestral property. Conversion meant disinheritance, and Parliament, with ignorance equal to that of Hastings, wrote such a law on the English statute book. As if this were not enough, the East India Company had by legislation excluded all converts from public office of any kind. Duff had not been long in Calcutta when he awoke to the enormity of enactments which Mahomedans themselves would never have passed or enforced, and which fossilised Hindooism for ever. From 1830 the missionaries all over India agitated the question, the Court of Directors was stirred up by memorial, the Eurasians sent home Mr. Ricketts to petition Parliament, which examined him. The result was the regulation of 1832, which provides that no one shall lose any rights of property, or deprive any other of rights of property, by changing his religion. Lord William Bentinck had previously thrown open the public service to all the natives of India, including the outlawed native Christians, enacting that there should be no exclusion from office on account of caste, creed, or nation. The development of an enlightened legislation under Macaulay, Peacock, Maine, and Stephen, has now given the varied creeds and races of India better codes than any country possesses, and, save as to the rights of minors and age of majority—not yet settled in England—nothing more is needed.

The following refers to a very interesting meeting of two men of very different types of character, but both alike devoted to the cause of Christ and the welfare of the natives of India:—

The once dreaded roadstead of Hyder Ali, scene of alternate Portuguese intolerance and Mussulman ferocity, of General Matthew's victory and of the East India Company's treaty with Tippoo, had been occupied by the self-denying Basel missionaries in 1834. It has been ever since their greatest, as it was their earliest, Christian settlement, having now some 1,200 church members out of the more than 6,000 gathered in at other stations. In Hebich, the afterwards famous and somewhat eccentric German then stationed there, Dr. Duff found a friend of kindred spirituality and earnestness. With him and his colleagues the Scottish missionary spent the night in delightful converse till within an hour of the dawn. Frequently afterwards did Samuel Hebich recall the talk of that night, especially to the many Sepoy officers and civilians of the East India Company, whom his fearless appeals and holy self-denial led to Christ. Mr. Finlay Anderson, the assistant collector who received the Basel brethren in 1834, still survives to help in every good work for the people of India. This was Hebich's last year in Mangalore, where he had laid the spiritual foundation of the Tooloo Church, and left among others Dr. Moegling, to civilise not only the Canarese, but the recently annexed Coorgs from Mercara as a centre.

From this brief account it will be seen how attractive and instructive this volume is. It is written with fine sympathy for the subject, but also with fullest knowledge—indeed, it is not too much to say that even in this first volume Dr. Smith has written a chapter of Indian history.

#### BOULTBEE'S CHURCH OF ENGLAND.\*

We hardly think it likely that this work will supplant Southey's admirable "Book of the Church." The charm of Southey's work is in his style. Although he was not one of the greatest masters of style, yet his book is pleasant reading, and is imbued with some philosophical spirit not too obtrusively put forward. Since Southey's time, however, the manner of writing even popular history has been revolutionised. All the real sources of history have been laid open as they never were before, and no man who cares an atom for his reputation can afford to be ignorant of anything. The only fault that we can find with Dr. Boultbee is that he appears to have made little original investigation, nor does he even state that the authorities of the most recent writers have been re-authenticated. His book is a compilation pleasant to read; as far as we have been able to judge altogether accurate; on the whole extremely unbiased, and exhibiting a really wide and careful consultation of books. But it is in no sense history as it has been the custom in recent years to write history.

We are glad to see that Dr. Boultbee gives a very fair account of the early British Church, and he shows his critical acumen by rejecting all the old traditions respecting the origin of that Church. This portion of the history was probably written before Mr. Pryce had brought his wide and accurate scholarship to bear upon this question, and it is therefore all the more valuable as the fruit of some independent inquiry. After quoting many writers, the author says, quite truly, that "no proof can be needed that, after the conversion of Constantine, Britain was Christianised in the same sense as the rest of the empire whose fortunes it shared." And this is a very accurate judgment:—

Looking back now to the scanty materials before us, we are able to say this, and this only. It was known to Christian writers soon after the year 200 that

\* *A History of the Church of England. Pre-Reformation Period.* By T. P. BOULTBEE, LL.D., Principal of the London College of Divinity, &c. (Longmans.)

Christianity had penetrated into Britain. To say more than this would not be writing history. This impenetrable darkness can be strange only to those who have never asked themselves how much they really know of the history of the propagation of the faith in the first and second centuries. Men wrote, suffered, and laboured for the truth, and were content to be forgotten. Who can tell the name of the first Christian missionary who entered the gates of the mighty Rome itself, and looking up to the temple of the great Capitoline Jove, knew that the day must come, though centuries yet intervened, when the tutelary Roman idol must fall? Who can tell the history of the foundation of leading churches of old, of Alexandria, of Carthage, of Spain, of Gaul? The "grain of mustard seed" had been cast into the earth, and its produce was springing up and spreading, but none knew what was to be the girth of its trunk, or the ample sweep of its branches; so none registered its progress, or noted the labours of those who tended it.

The story after this is well continued. We are glad to find Dr. Boultbee saying that "the history of the British Church has but little connection with the subsequent Christianity of England," and that "that Church stood for the most part aloof from its Saxon conquerors, hating and disdainful." This is an extremely accurate representation, and it indicates a large knowledge of facts that so accurate a generalisation should be given.

There is another test which we can apply to this early history. The outline of the Anglo-Saxon Church is remarkably well filled up, notwithstanding the comparatively small space that it occupies. How good, for instance, is this description of St. Swithin:—

St. Swithin, Bishop of Winchester 852-862, has fared better than St. Erkenwald in the popular recollection. His legendary history is of the usual character of such compilations. William of Malmesbury, writing about fifty years after the Conquest, dwells with admiration on a story which he illustrates this prelate's merciful disposition. "Workmen were repairing a bridge on the east side of Winchester, and the bishop had seated himself near them that he might urge on the loiterers. And there came along the bridge a woman bringing eggs for the market. The workmen, with the usual rudeness of such people, in sheer mischief broke every egg in her basket. In her miserable condition, the little ragged old woman was brought before the bishop, who heard her complaint with pity. And not in vain, for he forthwith made the sign of the cross over the wreck, and every egg became whole again." If St. Swithin left behind him the tradition of a character in harmony with this legendary tale, he deserved not to be forgotten. To redress wrongs, and to care for the helpless, is a part well becoming the Christian statesman and bishop. Though alas! the larger part of the evils wrought, whether by petulance or carelessness, is as much past remedy as the broken eggs; and there is not to be found a St. Swithin to make them whole again.

As a last request, we learn on the same authority, he pledged those who stood round his dying bed to lay his body outside the church, where his grave might be exposed to the feet of the passers by and to the rains from heaven. So he died, and this "pearl of God lay in inglorious concealment about a hundred years." Then the saint changed his mind, and appeared in a vision requiring the removal of his remains. So they were enshrined at Winchester with great pomp. The 15th of July was kept as the anniversary of his "translation." The popular belief still connects that day with the copious rainfall which the dying bishop had willed to fall on his humble grave. In his true history Swithin was an active statesman, the trusted servant of King Egbert, and the chief adviser of King Ethelwulf. Whether the skies wept or not, England had cause to mourn when he was removed, and homestead and shrine were scorched with the Danish fires. But here our author omits what may be found in the old chronicles, viz., that St. Swithin was the real author of Ethelwulf's Tithe Act, as may be found not only in Anglo-Saxon histories, but in the old and profuse compilations. This brings us to the subject of church property and tithes, which the author, and necessarily, very briefly treats. He says:—

But the very rapid organisation of parishes, and endowment of parish churches, has been thought to point to a more generally available source than that of private munificence. Blackstone's theory is that the parish boundary coincided with that of the ancient manor or manors. He would thus identify each parish with some lordship of early times. But it does not appear that the manors described in the Domesday Survey coincide, except occasionally, with the parishes. Hence another theory has to be discovered. Mr. Kemble identifies the English parish in general with the original communal divisions of the early Saxons, which are called Marks. These possessed complete social organisations and defined territorial limits. It is also believed that in heathen times they had their places of worship and local priests with land for their support. The suggestion is that on the adoption of Christianity these were transferred to the service of the Church. Hence by a natural and rapid process the parochial boundaries and the Church endowment would be at once constituted. If we understand that in addition to these not a few churches were founded by private liberality, and if we allow for various changes and modifications, we shall find the principal facts of early organisation fairly accounted for.

Dr. Boultbee need not have given Pearson as his authority here; he would have found it in Bede. We follow him upon a similar subject, when also he does not show that he has consulted all the authorities. He thus refers to tithe:—

The payment of tithe was gradually established. It is referred to by Archbishops Theodore and Egbert, and appears to have been gradually changed from a voluntary payment into a customary one, and finally to have received legal confirmation. A grant of Ethel

wolf in 855 has often been named as the legal origin of tithe. But the careful examination of his donation by Mr. Kemble proved that it extended only to the king's own estates and rights, and did not convey the tithe of the kingdom. Athelstan and subsequent kings, however, fully recognised the right to tithe, and made regulations for its collection or distribution, some of which are minute and interesting.

Why should Professor Stubbs and Mr. Haddon be given, with Mr. Kemble, as the authorities here? The first part of the paragraph which we have quoted is admirably expressed; but surely Mr. Kemble is not the only authority concerning the value of Ethelwulf's "Charter"? Better authorities have read it altogether differently. And, besides, everybody knows, or should know, as Collier long since pointed out, that there are two Charters of Ethelwulf not at all identical—a fact with which Dr. Boulbee does not seem to be acquainted.

Very interesting is our author's popular description of the struggles with the Papacy in the Norman times, and the points are made as clear as it is possible to make them. We take this to be one of the most valuable portions of the history, and also one of the most suggestive. After this Stephen Langton, Simon de Montfort, and Bishop Grosseteste are well illustrated, and the author's references to the Crusades will be followed with interest, although his treatment is not to be compared with that of Archbishop Trench. Coming to Wycliffe's time, we find the highest appreciation of the Reformer's own teaching, but not of the results of that teaching, which we hold, notwithstanding recent criticism, to have been very far-reaching, not only in England but on the Continent. Dr. Boulbee thinks that in consequence of the Act of 1401 "the Wycliffe movement in its more conspicuous manifestations was speedily and effectually checked." We grant the word "conspicuous," but the movement itself remained, and was the greatest factor in the English Reformation.

Subsequent ecclesiastical history down to the Reformation itself is not greatly interesting, but to all of it the author does justice. At the close of his volume he brings us to the verge of the Reformation itself, which, if he will deal with in the popular and, on the whole, satisfactory manner in which he has treated the events embraced in this volume, he will add largely to the popular knowledge of our most important ecclesiastical affairs.

#### THE MONTHLY REVIEWS.

The *Contemporary* contains two articles on Russia; one by Karl Blind on its conspiracies, another by T. S., who has before contributed valuable information on "Contemporary Life and Thought" in that Empire. Sir Benjamin Pine, late Lieutenant-Governor of Natal, writes with practical experience of "The Boers and the Zulus." The antagonism of these races he regards as the chief and immediate cause of the present war. He therefore offers some information about them—"got," as he says, "from personal observation," which is preceded by a summary of the chief events in the history of our South African colonies. The treatment which the Boers have received from time to time, both from the English and the Zulus, is certainly a plea for their present attitude towards the latter and their feeling towards us. Sir Benjamin Pine speaks of them as having many good qualities, hearty in their hospitality, kind to one another, and having deep reverence for the Word of God. He sees in the taking over of the Transvaal the source of many and great evils. "One of the first results of the annexation was that it intensely irritated Cetewayo." Sir Benjamin Pine's account respecting the disputed pastureland must be compared with that given in the Blue Books, and with the recent articles in the *Fortnightly Review*. Regarding the ultimatum offered to the Zulu King, the writer thinks that comparatively trivial matters were mixed up with most important ones; the burning question being "the disbandment of the Zulu army." On this point Sir Benjamin Pine is in agreement with Sir Bartle Frere. He says, after citing authorities in the colony and at home who support this demand—

It is very easy to be wise after the fact, and to point to the immunity from invasion which Natal has happily enjoyed; but had it been otherwise, had the colony been overrun by a Zulu army, its homesteads burnt, its people murdered, what execrations would have been heaped on the head of Sir Bartle Frere.

The Rev. Canon Oakley, who was one of the earliest converts to the Roman Church during the Oxford movement of more than forty years ago, offers a contrast between "the English views of Catholicism fifty years ago and now." This is not unnatural, considering what has been said and written lately of Dr. Newman on obtaining the honour of the Cardinalate. Two important ele-

ments of this question are neglected—first, the changed character of our civilisation during the period, and secondly, the slight increase of Catholicism compared with the growth of population. The tolerance with which Catholics are now treated is due to the higher sense of justice which exists amongst us, not to a growing partiality for Catholic doctrine. The tendency, in spite of some appearances to the contrary, is towards a mystical and undogmatic form of religion. Ritualism is chiefly aesthetic and not doctrinal. Professor F. W. Newman points out certain "Barbarisms of Civilisation" which exist in our midst. They are undoubtedly such as should be looked at, for they are for the most part such as might be cured. We hope to give a full account of Professor Caird's papers on Comte's philosophy on their completion. We need only further mention that in this number of the *Contemporary Canon Westcott* has finished his monograph on "Origen," and Mr. Proctor investigates the "Origin of the Week."

In the *Nineteenth Century* Mr. Frederic W. H. Myers concludes his criticism of the writings of Victor Hugo, the first part of which we noticed last month. The article before us is chiefly concerned with "the political side of M. Hugo's career," and exhibits it as embodying the conflicting tendencies of his nation and his time. This is the correlative of the intense egotism of his literary work. Mr. Myers is eminently just, while he is an unsparing critic. Thus, speaking of M. Hugo's "vagueness and emptiness," he says,—

Poets are not bound to be politicians. But when a poet claims also to be a statesman and a prophet, he ought to give a reason for the faith that is in him; he ought to show some sign of having loosened the political knots by reflection before he cuts them up by epigram and imagery. If he merely boxes the rhetorical compass—if he merely gives us a series of declamations on the glories of the Bourbons, of Napoleon, of the Republic which is to be—we cannot attach much value to his professed inspiration.

Ample justice is done, however, to Victor Hugo's power as a poet, and to his purpose as a patriot. Speaking of him as he was during the Second Empire, Mr. Myers says,—

We miss the high self-forgetfulness, the resolute justice of Mazzini, banished and defamed. But the great fact remains. M. Hugo, in scorn of amnesties and invitations, lived out nineteen years of exile; his voice did not fail, nor his heart falter; he stood on his rock in the free British seas like Elijah on Carmel, spokesman and champion of all those who had not bowed the knee to Baal. It is this exile that has given dignity to his life; it is banishment from France that has made him one of her heroes.

Another section is devoted to the expression of personal emotion in a few poems, and the whole review closes with a subtle analysis of Victor Hugo in his various aspects. It is a piece of literary work that should commend itself to those who reflect upon social and political subjects, as well as to students of French literature. In the "Critic on the Hearth" Mr. James Payn seems desirous of competing with "A. K. H. B." in commonplace and funny dulness. Whether it is desirable to introduce the profanity and slang of bus conductors into a higher class magazine may be a question that its editor would do well to consider. "Reciprocity and Free Trade," by the Right Hon. Robert Lowe, M.P., is a terrible exposure of Mr. William Wallace's weakness as a reasoner on economic subjects. But it is also a timely exposure of the fallacies current just now on the necessity of reciprocity, or a modified form of protection. Mr. Lowe writes with a playful severity which will probably delight every one but Mr. Wallace. He also writes with a clearness and force of argument which will carry conviction to all except those who need protection for their own interest, and take no thought for the public interests of the country. We have no space in this place for a summary of this argument, but we hope that it will receive the attention it deserves. For similar reasons we commend the paper by Mr. Holyake on "State Socialism." It contains the only immediate remedy for Socialism and Nihilism, while it shows their fruitful source in State patronage and the "Saviour of Society" theories. The working classes in this country are not in danger of being taken in with these phrases, but the Continental workmen are being ruined by them.

"State Aid to Industry and Protection to Trade are the two cries of masters and men—of that class who want something done for them." This number of the *Nineteenth Century* opens with an article by Earl Grey on "Our Colonies," and closes with Mr. Gladstone's paper on "Greece and the Treaty of Berlin," which we notice elsewhere. Nor should we forget to mention a valuable and practical article by Sir H. Thompson on "Food and Feeding," which is to be continued.

The *Fortnightly* contains an article from Mr. Grant Duff, who proposes what will, doubtless,

seem to many unreasonable, to do something towards making the study of Chesterfield's "Letters to His Son" which, he thinks, ought to be "a regular portion of the education of every Englishman who is likely to enter public life tolerably early." The proposition seemed to us at first sight unnecessary, if not unreasonable, but on further consideration there is something to be said for it, and that Mr. Grant Duff has said well. Mr. Dunckley returns again to the subject he has made his own—that of the personal interference of the Sovereign in Government. His present article, "A Few Words on Mr. Dillwyn's Motion," is vigorous in style and argument. Mr. R. W. Dale, of Birmingham, puts in a plea for Radicalism *versus* mere Liberalism or Whiggism, which ought to be attended to by the whole Liberal party. One fact is worthy of notice. At the last general election, "in about thirty seats in England, Wales, and Scotland, Conservatives were displaced by Liberals; an enormous majority of these were advanced Liberals. The lesson is a very simple one. If we want to rescue a seat from a Tory, a Radical is more likely to be successful than a Whig." Mr. Dale contends that the organisation of the Liberal party must be fair—that is, there must be no dread of Radicalism. It must be based not in a mere disbelief in Lord Beaconsfield, but in a settled hostility against the alliance between the worst section of the aristocracy, and the selfishness, the ignorance, and the baser passions of the worst section of the people. It means a genuine zeal for representative institutions." This is an admirable paper which ought to be widely circulated among the artisan class. "Paris under the Monarchy of the Restoration" is the title of an essay by the late James Macdonnell, and is full of the deepest interest.

#### BRIEF NOTICES.

*Tales from Blackwood.* Of the new series of "Tales from Blackwood" we have before us the volumes up to No. 10. It scarcely needs to be said that we have here admirably handy volumes for the train or for the pocket, and one great advantage for those who "run as they read" is that each volume has variety, containing at the least three stories. The fun, if not quite so boisterous or so striking as in some of those in the earlier issue—in, say, the "Glenmutchkin Railway" or "Bob Burke's Duel with Ensign Brady"—is still quite out of the ordinary library sort. Here we have "The Battle of Dorking," a piece of first-rate extravaganza with a genuine moral, "The Raid of Arnaboll," "The Romance of Ladybank" (which is full of touches of genius), "Unlucky Tim Griffin," "The Autobiography of a Joint-Stock Company," and "The Light on the Hearth." These we name merely as samples. From internal evidence we can judge that, even where the names are not given, we are in contact with some of our most distinguished writers of fiction—men and women—and there can be no doubt that the new series will meet with the success it deserves.

*Doubly Royal.* Memorials of the Princess Alice. By the Rev. CHARLES BULLOCK, D.D. (Hand and Heart Office.) This is a graceful memorial of a woman who honoured life in all her living, and it is free from that fulsome style which some persons consider it to be necessary to adopt when they write of royalty. Dr. Bullock has collected all the references to the deceased Princess to be found in the Queen's and in Mr. Martin's works, as well as some which have appeared on the Continent. We wish we could say that the poetry was equal to the prose, but we cannot.

*Tears and Rainbows; or, Heavenly Sunbeams on Earthly Sorrows.* By the Rev. Professor G. B. BRADSHAW. (A. Backoffner.) These are original poems of a merit often to be found in magazines. That merit is various, but as a rule it may be said that anything more commonplace than magazine poetry, and often anything more contemptible, cannot be found. Professor Bradshaw is sometimes pretty, sometimes sentimental, occasionally there is a good ring in his verse, as in "Don't Give Up," but we find no pathos, although there is an appearance of it.

*Shakespeare's Debt to the Bible.* With Memorial Illustrations. By the Rev. CHARLES BULLOCK, D.D. (Hand and Heart Office.) These are exceedingly interesting sketches, and exhibit a good deal of ingenuity. The quotations are apt, and for the most part not forced. Of course, it is possible to carry this kind of compilation too far. It does not follow because Shakespeare expressed a sentiment that is to be found in the Scriptures that he could have obtained it from no other source. The old Greek poets express similar sentiments, but it

would be ridiculous to talk of their "debt to the Bible."

*Temperance Work in the Royal Navy.* By the Author of "Our Bluejackets." With Preface by AGNES E. WESTON. (Hodder and Stoughton.) No one has a better right to speak with authority on the subject of this little book than Miss Weston, whose admirable work amongst the sailors is doing so much to reform the whole character of the Navy; but Miss Weston herself, with true modesty, assigns the success to Miss Wintz. We are willing to give all credit to both of these able and devoted women. The narrative in this volume is very animated and interesting, and full of proofs of thorough success. We are glad to see the question raised at the close, whether temperance homes for sailors can be made self-supporting? No doubt they can be—in time.

Mr. Dickinson is issuing, in separate forms, revised by the author, some of the Rev. JOSEPH COOK'S *Boston Monday Lectures*. Those before us deal with transcendentalism, biology, conscience, and heredity. Of Mr. Cook's characteristics we have spoken before. These handy volumes will no doubt be warmly welcomed by his admirers.

Messrs. Ward, Lock, and Co. have added to their Christian Knowledge Series Taylor's *Holy Living and Dying*, with introduction and notes by Mr. MALLESON; and Bunyan's *Pilgrim's Progress*, with memoir by Dr. DULCKEN, and a hundred illustrations, which are small but extremely good.

In the *Congregationalist* for June, many of our readers will be glad to be informed, a very admirable portrait of Mr. Edward Miall, with a brief memoir, appears. This is followed by an interesting paper from the pen of Dr. Stoughton describing a visit to La Grande Chartreuse. The proceedings of the recent meetings of the Congregational Union are well commented upon. Mr. Abrams's paper on Thomas Jollie should interest all historical students. We should have liked to give a quotation from the outspoken article on "Nonconformists and Liberals" if space permitted. Mr. Sidney Robjohns' paper—"Art Preachers"—which is a finely-written and suggestive criticism on the teaching of some pictures in the two exhibitions, is scholarly and original. The other articles make up one of the best numbers of this vigorously conducted magazine.

Cleopatra's Needle, though it has only been a few months in its place on the Thames Embankment, is already showing signs of decay.

On and after the 1st of June next the definition of a circular letter, so far as the inland book post is concerned, will be as follows, viz.:—A letter, which from internal evidence appears to be intended for transmission in identical terms to several persons, and the whole or the greater part of which is produced by means of ordinary type, engraving, lithography, or any other mechanical process, and such circulars will be entitled to pass by book-post.

**EXTINCTION OF THE NEW PROTESTANT PAPER IN PARIS.**—The *Reformateur*, a paper designed to induce nominal Catholics to become Protestants, suspended publication after its twentieth number, but its extinction did not become definitive until three days ago, when the shareholders resolved to wind up the concern. M. Léon Pilat, Free Church pastor at Nice, who acted as editor, complains of desertions, blind intrigues, and foolish criticisms, while others attribute the failure to heavy printing bills for want of organisation. The truth is, however, that the *Reformateur* never really lived. Mention was made at the time of the timidity or calculation which led it to dissemble its object, and this reticence, I believe, was maintained to the end. The evident result was that the paper showed no reason for its existence, and its political tone bordered so closely on Radicalism that M. de Pressensé, as a Moderate Republican, resigned his seat on the board of directors. It evinced, moreover, an utter want of originality, and was, indeed, one of the poorest papers ever started in Paris. This combination of truculence in politics and reticence in religion was devised by orthodox Protestants. Liberal members of the Reformed Church, though they may have contributed a part of the 100,000 francs capital, had no share in the management, and would have advocated a distinct avowal in the very first number of the aim in view. It is difficult, moreover, to understand how accessions to Protestantism could have been hoped for in the political strata to which the *Reformateur* addressed itself. Such recruits can only come from the moderate Republicans, men alarmed at the progress of clericalism, but convinced that it cannot be checked by a mere negation. The mistake may, perhaps, be attributed to the fact that both the leaders of the enterprise, M. Pilat and M. Bouchard, an influential layman of Beaune, were strangers to Paris, and consequently not very familiar with political currents or with journalistic exigencies. M. Bouchard hopes to devise some substitute for the defunct paper, but the Liberal Protestant *Renaissance* advises him to trust to lectures and pamphlets, with, perhaps, popular fortnightly or monthly reviews.—*Times Correspondent.*

#### DISESTABLISHMENT OF THE SCOTTISH CHURCH.

##### BREAKFAST IN EDINBURGH.

A public breakfast and conference, under the auspices of the Scottish Disestablishment Association, was held at Edinburgh on Wednesday. It was attended by nearly all the principal leaders of the Free Church. The *Daily Review* states that the hall was crowded, a number of ladies being among the company. Principal Rainy presided, and there were also present Principal Cairns, Professors Barrie, Macgregor and Binnie; Rev. Drs. Beith and Adam; Revs. R. G. Balfour, Kelman, and John Thomson, of Leith; Macphail, of Pilrig; Wood, of Elie; Carment, of Comrie; Stevenson, of Wick; Welsh, of Broughton; Fraser, of Kirkhill; Comrie, of Carnoustie; Wilson, of Glenluce; Smith, of Corsock; Burnet, of Huntly; Shiach, of Dunfermline; Bell, of Frioekheim; Hayman, of Dalmeny; Johnstone, of Belhelvie; Morrison, of Leith; Russell, of Gourock; Cunningham, of Eccles; Porteous, of Ballantrae; Sim, of Airlie; Laurie, of Tulliallan; J. F. Ewing, of Dundee; Orrock Johnstone, of Glasgow; Mackintosh, of Glasgow; Smith, of Tarland, &c. Colonel Davidson, Captain Dingwall Fordyce, Mr. Brown-Douglas, Dr. Carment; Messrs. Ivory, Middleton Rettie, Dingwall Fordyce, J. Taylor Innes, Shaw, Andrew Mitchell, and George Watson, advocates; David McLaren, Duncan McLaren, jun.; J. Dick Pennie, R. Brotchie, Councillor Somerville, Andrew Paterson, C.A.; J. Knox Crawford, S.S.C.; J. Pollard, C.A.; John Muir, Glasgow; Thomas Binnie, Glasgow; Gilbert Beith, Glasgow; Thomas MacMicking, Glasgow; ex-Lord Provost MacDonald, of Perth; Major Ross, Aberdeen; Provost Vass, of Tain, &c. After breakfast,

Principal RAINY rose and congratulated the meeting on the large attendance, notwithstanding the circumstance that, owing to the protracted sitting of the Free Church Assembly on the previous evening, many who had intended to be with them were unable to be present, and notwithstanding also, the fact that another breakfast, in connection with the Free Church, was being held simultaneously. The association under the auspices of which this meeting was held had not striven to make itself very prominent, and, especially during the painful circumstances of the last twelvemonth, it had been thought better not to take any course of publicly advertising its existence or operation. At the same time, it was an association which had been carefully watching the progress of events, and doing much good and useful work in connection with the cause. They were very anxious to have the assistance and be in correspondence with men sharing their views in all parts of the country, and he had to ask gentlemen present to leave their cards with that object. The association was intended to provide a means for the expression and advocacy of opinion on this subject for those who could not see their way altogether to share in the attitude and operations of the Liberation Society; that was to say, it was intended to provide for those who wished, in any steps they might take in this matter, to make more prominent than the Liberation Society by its constitution was conceived to make, their distinctive opinions in regard to evangelical religion, and the peculiar rights and liberties of the Christian Church. ("Hear, hear," and applause.) Many members of the Liberation Society had these great principles as warmly at heart as himself or any of them could pretend to have; but the basis of the Liberation Society made more prominent the idea of justice and political right. There were many of them who desired, while by no means neglecting the considerations of justice and political right, to keep always prominent their interest in evangelical religion, and in the well-being of Christ's Church as Christ's Church. But, so far from the Liberation Society regarding them as in any degree a society that threw suspicion upon them, they had very cordial assurances that they regarded the action of this association, from their special position, as entirely suitable and right; indeed, many members of the Liberation Society had also joined this one, and were among their most valuable workers, both on the executive and as private members. (Applause.) The question of disestablishment was a very pressing one in respect of social relations here in Scotland. ("Hear, hear," and applause.) Men might say what they liked about the possibility of their walking arm-in-arm with their brethren of the Established Church, and forgetting all about their differences. There was no disposition to create unnecessary dispeace; but they all knew that the state of things which existed—especially since the Established Church, encouraged by the accession of the Tory Government, had set herself to increase and strengthen her hold on the position she occupied—was a state of things with which they could not rest content. (Applause.) It was becoming more than ever felt by them and by the country that it was impossible to be content with the gross anomaly, with the injustice, and with the reversal of what was right and reasonable in the light of history and common-sense which characterised the present state of affairs. (Applause.) Having advocated the use of "practical politics" in order to attain their object, the Principal went on to say that those who were in favour of disestablishment generally belonged to the Liberal party, partly on ecclesiastical grounds, and partly on the ground that though Lord

Beaconsfield might disestablish the Church of Scotland if he lived long enough—(laughter)—there had been no disclosure as yet of any intention on his part to do so. A good many of those who were interested in disestablishment were grateful to the Liberal party for the benefits it had bestowed upon the country, but did not feel called upon to make political considerations a regulative principle of their proceedings. They were told authoritatively that Scotland must declare its mind. But if, on the other hand, they were always plied with representations that the interests of the Liberal party required the subordination and repression of their agitation for disestablishment, there was obviously a certain conflict of interests there—(Hear, hear)—which did not seem to favour a very active development of the question. (Applause.) Under such conditions, little progress would be made. He thought their duty was to push the matter on, and take appropriate means, especially in connection with their Parliamentary representation, to make the weight of this question felt. (Applause.) There was some difference between the position of the Liberal leaders and that of the members of the Liberal party in Scotland who had a special interest in disestablishment. But he thought they might be unreasonable in their expectations of the Liberal party. That party had said they were ready to do justice to the claims of Scotland if these claims appeared really to be well-founded and to be vigorously and strongly urged. More than that he did not think they could expect. ("Hear, hear," and applause.) There was a great man—their greatest man—(loud applause)—who, they were quite sure, was prepared to do full justice to every claim of justice. ("Hear, hear," and applause.) He was a man whose heart beat and thrilled with the instincts of justice, but he believed that if Mr. Gladstone were communicated with by this meeting, and were to let them know what he thought, he would have to tell them, as a conscientious man, that, while he, as this question moved, would be open to say what the political conditions admitted, the ecclesiastical relations in Scotland could not occupy the first place in his mind in the present position of the country—(Hear, hear)—that they could not occupy nearly the first place in his mind in the present grave political situation with regard to the whole future of the empire. (Hear, hear.) They were, he said in conclusion, under a special charge to take care of their own affairs, and to see that the interests committed to them had their proper place and their proper advocacy, and that the weight of them was felt. (Applause.)

Principal CAIRNS, heartily sympathising with the sentiments which had been expressed by the chairman, moved, "That the claims of justice, the interests of religion, and the rights of the Church in Scotland demand disestablishment." He went on to argue that they had no other way of obtaining the claims of justice in regard to this question than by political means. The question required to be dealt with not only by theoretical but by practical politics. He, for one, gave the Church of Scotland credit for the overtures she had made to the other Churches, but whereas their Established brethren wished to level Dissenters up to their position, he thought justice would rather be secured by the Established Church being levelled down to them. (Laughter and applause.) If disestablished, the Church of Scotland could not long remain disunited from the other Churches. Disestablishment would speedily be followed by union. (Applause.) It was said the wound would be incurable; but that was not human nature; it was not Scottish human nature; it was not Christian human nature. (Loud applause.)

The Rev. GEORGE WILSON, Glenluce, referred to the recent returns of communicants of the Church of Scotland as perfectly useless, and cited the returns for the parish of Lauder as an example, the number of communicants stated being ninety-four more than the whole population.

Mr. DAVID M'LAUREN, after an allusion to the old Voluntary controversy, spoke of disestablishment as for the benefit alike of Dissenters and members of the Church of Scotland. To effect their object, he said, they must give full expression to their views.

Colonel DAVIDSON quoted some remarks he made some time ago as chairman of a meeting at Stirling, to the effect that the Free Church was then in the position of a woman who, owing to the misconduct of her husband, was obliged to separate herself from him and maintain herself by her own efforts, but who still looked forward to the time when her husband would turn from his evil ways and they should be reunited. (Laughter and applause.) In the course of the years that had elapsed, however, his opinions on that subject had undergone a very decided change. (Applause.) He had come to consider that that marriage had never been a legal one. (Applause.) And taking the question on its broad Scriptural ground, he had come to the conclusion that it was unlawful to have union between Church and State, under certain circumstances; under present circumstances it was unscriptural. (Hear, hear.) His reason was that in order to have union they must have a Christian and undivided Church, and a Christian State. Had there ever, he asked, been, in the right sense of the word, a Christian State? (Hear, hear.) The first movement, he contended, towards a healthy state of things would be the disestablishment of the Church of Scotland. (Applause.)

Mr. DINGWALL FORDYCE hoped this meeting would be the means of stimulating the movement in the provinces. They had heard a great deal of certain dark meetings and private treatises in Edinburgh, but it appeared to him that the whole thing had evaporated in a dinner party; and that no man of the experience and sagacity of the present Liberal Whip would ever have thought of entering into a treaty such as had been hinted at in a question of such importance. In almost every contest in Scotland this subject was being made a test question, owing, he believed, to the encouragement which had been given by the Marquis of Hartington, who had certainly given them to understand that the Liberal leaders were ready to go in for disestablishment as soon as the Scotch people were prepared for it. He (the speaker) had come a good deal in contact with the Liberal electors in East Aberdeenshire, amongst whom the feeling seemed to be that they were prepared for disestablishment, but that they had confidence in their leaders. The statesman to whom the chairman had referred knew when the times were ripe, and his keen axe would at the proper moment be called into action. (Loud applause.)

Mr. J. DICK PEDDIE seconded the motion proposed by Principal Cairns. Referring to the chairman's remarks in regard to the Liberation Society, he said he was member of the executive of both that society and the one in connection with which this meeting was held. The Liberation Society was not a political organisation. The very name of it showed it was not. It was a society for the liberation of religion from State control, and he knew none of the members who were not as sincerely actuated by a desire for the furtherance of religion as any member of the Scottish Disestablishment Association. The Legislature was a very heterogeneous body, composed of Jews, Roman Catholics, and men of all denominations. He did not think religious convictions would have very much weight with them. What they must show them was that they were determined to have their efforts crowned with success. (Applause.) Referring to the "animadversions" of Dr. Scott on the U.P. Church, he said he knew Dr. Scott very well, and knew him to be a man who would not say a thing unless he believed it; but coming from the Established Church, animadversions regarding the political means disestablishers employed to effect their object were very much like Satan reproving sin. (Laughter and applause.) The Established Church was a political institution, and to object to their taking political action to get rid of it was very unreasonable. It was to the Liberal party that they must look for the fulfilment of their objects. Having alluded to Mr. Gladstone as the real, if not the nominal, head of the party, as a great statesman who was always guided by the principles of right, and not by those of political expediency, and as remarkable for the noble earnestness with which he carried out his convictions, he spoke of Lord Beaconsfield, on the other hand, as that illustrious gentleman at the head of Her Majesty's Government who, if he had any convictions at all, kept them to himself—(laughter)—who showed no earnestness excepting in the advancement of himself, and who had been glorified by the golden crown, the purchase of the people's pence, and which had not yet been paid for. (Great laughter and applause.)

Mr. J. TAYLOR INNES read the following letter from Mr. W. P. Adam, M.P.:

13, Queen's Gate; London, May 17, 1879.

My dear Mr. Taylor Innes,—I never was so surprised in my life as I was at the way in which my speech at Cupar was received by a great many members of the Liberal party in Scotland. I think this must have arisen more from the tendency which people have to take their ideas from the first interpretation of a speech by the newspapers than from reading the speech itself. I must say that I have carefully read and re-read my speech, and have up to the present time totally failed to see why such an outcry should have been raised about it, or wherein it shows any retrogression, either on the part of the Liberal party or of myself from the positions which we have always held on the question of disestablishment. If anyone who reads the speech as reported by the *Dundee Advertiser* thinks that it indicates any change whatever of this sort, I must most completely and emphatically deny the truth of any such supposition. (Applause.) As regards the leaders, I stated most expressly that Lord Hartington stood to all that he said in 1877, and as to myself—a matter of comparatively small importance—I did not at Cupar, nor have I ever, concealed my opinion as to the change made in the position of the Established Church of Scotland as a national institution since the passing of the Patronage Act; nor at the same time have I ever concealed my opinion that it would be most unwise to press on the question of disestablishment until the nation was more prepared for it than at present. I repeat, then, the position of the party and its leaders, so far as I can speak for them, is unchanged. My own opinion, both as to the question itself and the impolicy of forcing it, is unchanged. I never said intentionally one word implying that I desired to withdraw it from discussion, nor do I in any way wish to prevent it being dealt with as fully and freely as possible. I did not presume to dictate to anyone on the subject. It may be said, and was said by the *Scotsman*, "Why, then, touch on the subject at all?" I did so for reasons which appeared to me then, and, in spite of all that has been said, still appear to me, good and sufficient. I found that two beliefs, sedulously cultivated by Tories, and too credulously swallowed by many Liberals, were very prevalent—namely, first, that one of the earlier acts of the Liberal Government, if it should come into power, would be to disestablish the Church; and, second, that this was one of the principal reasons which induced Mr. Gladstone to come to Midlothian. I thought it necessary to counteract, as far as I could, the mischief which these

ideas might do, and I said openly, what everyone who had thought about the question must have known well enough without my saying it, that it would be impossible for a Liberal Government, with such a legacy of work as would be left to it, to make so great a question as disestablishment a formal part of its domestic policy, and that this question did not influence Mr. Gladstone in accepting the invitation to contest Midlothian. I am anxious that you should not misunderstand my position, and I think you will agree with me that in making these statements I am doing nothing to injure the prospects either of the Liberal party, of Mr. Gladstone, or of disestablishment itself.—Yours very truly,

W. P. ADAM.

J. Taylor Innes, Esq.

He did not, he said, wish either to criticise or to patronise the opinions of Mr. Adam, for whom he had a great regard, and who possessed remarkable qualities not only of administration but of statesmanship. (Applause.) What he felt himself called upon to say was that disestablishment was a question which lay right in front of them, so that they could not get past it, and that it was affectation to ignore it, injustice to disregard it. (Applause.) There was no other way to get out of the difficulty, and even within the present week it had become more certain than ever before. (Applause.) The Union Committee of the Established Church, which had been so summarily put an end to, recently reported that no other Church in Scotland would look at it with a view to union. (Laughter and applause.) The only Church of which they had hopes was the Free Church, regarding which they had been sanguine ever since the passing of the Patronage Abolition Act. But they had refused to consider the question in the light of the general principles involved, and by the same hand by which it was opened the door had been closed with a clash that would resound through every part of Scotland. (Laughter and applause.) Mr. Innes concluded, after some further remarks, by saying that, if Dr. Cairns would allow him to alter his words, he should say that what was required was to level up the Established Church to their position. (Laughter and applause.)

The resolution was unanimously agreed to.

Mr. CARMENT moved the second resolution—"That it is the duty of Scotchmen to press disestablishment as a practical question of politics, particularly with a view to the forthcoming election." This, he said, followed as the necessary consequence of the resolution which they had just adopted. He regarded this question as having precedence of all others in Scotch politics. But he wanted reciprocity between those who desired immediate action and those who were afraid of breaking up the party by precipitate agitation. The main point was, that when they themselves regarded this as the foremost question, and worked heart and soul to carry it, there was no doubt that Liberal candidates would soon see they had no chance unless they came forward as disestablishers. (Applause.) If they were true to their own convictions they would, after next election, find the question in a very different position. (Applause.)

Mr. DOUGLAS, Kirkcaldy, in seconding the resolution, said that in the discussion which took place in the sister Church—he begged pardon, the mother Church—(laughter)—it had been remarked that it would be a great pity if a Church were to be tied to one political party. But they knew that the Established Church was now thoroughly for the Tory party and the State, so that in forwarding the interests of the Liberal party they were forwarding disestablishment. (Applause.) As an instance of the party spirit which had long prevailed in the Established Church, he recalled how Sir George Campbell, the present member for the Kirkcaldy Burghs, was defeated in contesting the county of Dumbarton through the exertions of the parish ministers. That, he said, was a commentary on being tied to a political party. (Laughter.) And that was in the days when, in the choice words of that irrepressible Liberal Principal Tulloch, disestablishment was only heard of in the purloins of Dissenting coterries. (Laughter.)

The Rev. Mr. LAURIE, Tulliallan, warned all who were in favour of disestablishment that Mr. Adam would help them just in proportion as they made it plain that they meant to insist on the principles being carried out. (Hear, hear.) Mr. Adam would gladly welcome their support on his own behalf and on behalf of all the Liberals of Scotland, and if they said not one word about disestablishment he would thank them for taking out of his way what he considered a very troublesome question. (Hear, hear.) But keeping in view what Lord Hartington had said, they had good cause to expect that if they were firm, disestablishment, whether put into the front rank of Parliamentary measures or not, would at any rate be taken up and satisfactorily dealt with. Speaking of the return of communicants of the Established Church, he submitted that these, which had been put into the hands of the public by the authority of the House of Commons, relieved them of all anxiety about the value of such statistics. The truth was, they were so thoroughly unreliable that it was out of the question to accept of them. (Applause.)

Provost VASS, Tain, said the disestablishment cause was advancing heartily and well throughout the north of Scotland, so far as his experience went. In regard to politics in the north, from his converse with their Parliamentary representative, he was still quite satisfied with that gentleman's opinions in regard to the subject of disestablishment.

Mr. SMITH, of Tarland, spoke of the Established Church as having long been a tool in the hands of the Tories.

Mr. BROWN DOUGLAS said Mr. Gladstone, a few years ago, stated that whatever might be his abstract opinion on the subject of Establishments, there were three considerations which alone, in the minds of some, could warrant the support of the Established Church. First, it must be the Church of the people; second, the Church of the poor; and third, it must be founded upon the Christian faith. The friends of the Establishment had been trying to persuade them that the first element existed, but he could not place the confidence that he should like in the returns that had been published. Mr. Duncan McLaren, in asking for them, requested that there should also be a return of those who were at the last communion. Had that been furnished, they should have had something like a test; but the Government had very prudently, and he had no doubt with the approval of the Church—(laughter)—objected to that. Illustrating the worthlessness of the returns by a reference to those for the city of Edinburgh, he suggested that a number of the communicants returned must have been "faggots." (Laughter.)

At the close of the conference, the CHAIRMAN referred to Mr. Adam's position on the subject they had been discussing. His feeling in regard to Mr. Adam was, he said, one of considerable respect, not only generally, but with reference to the attitude he had originally assumed in relation to this question. (Applause.) He thought the right hon. gentleman had showed a considerable amount of statesmanlike and enlightened appreciation of the position of the subject, and had decidedly rendered help in that way as perhaps no other man could have done. He had placed the Liberal party in a right relation to the question; and he (Dr. Rainy) was not disposed to forget or undervalue that merely because he, in the complication of the interests to which he was bound to attend, might on one or two occasions have expressed himself in a way that was ambiguous and not satisfactory, and in reference to which they had been bound to clear their feet. The truth was, Mr. Adam, in addition to the many offices he had to discharge, had also to perform the passive office of being squeezed. (Laughter.) It might be their duty occasionally to squeeze him, and that was the explanation. (Laughter and applause.) The only other thing he wished to say was, without at all dictating to other people, that there ought not to be perverseness or wilfulness. A man ought not to take an impracticable line; but in cases where there ought to be a disestablishment candidate, he did not think that he himself, at all events, holding the view he did, would be disposed to sacrifice everything to keep the Liberal party together. He thought there was no other way of convincing men that this question would move than by causing them to understand that they would lose their seats if they did not meet the views of their constituencies in regard to it. (Applause.) He did not know anything that would give a more decided fillip to the question than for their representatives to find that a seat or two had been lost for want of decision. (Applause.)

The resolution having been put to the meeting and unanimously carried, the proceedings terminated with a vote of thanks to the chairman.

The *Daily Review* devotes nearly six columns to a report of the above proceedings. We have taken our own report from the *Scotsman*. That journal says, in a leading article on the meeting:—"By far the most important feature in the speeches is the expression of resolution not to allow the present state of things to continue. Threatened men, it has been said, live long; but when the threats are backed with resolute action, another result is to be anticipated. Principal Rainy, who is not a disestablisher of long standing, declared that 'it was becoming more than ever felt by them and the country that it was impossible to be content with the gross anomaly, with the injustice, with the reversal of what was right and reasonable in the light of history and common sense, which characterised the present state of affairs.' Principal Cairns insists that there must be 'levelling down.' Mr. Taylor Innes declared that the dealing of the Established Assembly this week with the question of union had made disestablishment more certain than ever. It is not possible to forget that the feeling of jealousy has been aroused and stimulated by the conduct of some at least of those who are supposed to have the interest of the Church at heart. The State-paid official is not regarded with more favour because he speaks scornfully of those who are not State paid, and treats them contumaciously. Having regard, then, to human nature, no one need be surprised at the attitude assumed by the speakers at the breakfast. They may be believed when they say that they have a deep sense of injury; and neither the Church nor the country has any reason to be thankful to those who have done their best to irritate Free Churchmen and United Presbyterians, and to force the question of disestablishment into greater prominence. A secondary but highly important feature of the proceedings at the breakfast was the discussion in reference to the political means to be used to bring the question of disestablishment to an issue. In this connection the letter of Mr. Adam must have much interest, though it is only explanatory of his misunderstood speeches at Cupar. The explanation which he gives ought not to have been necessary. What he said at Cupar was, in effect, what he says now, and what he said before. But we still think that he would have been wiser to have said nothing; and, indeed, he shows that it was not necessary for him to say anything. In his letter he writes, 'I said openly what everyone who had thought

about the question must have known well enough without my saying it. It can serve no useful purpose after this to add any comment, especially as what Mr. Adam contends for is inevitable. Whatever may be thought of the desirability or otherwise of disestablishment, this at least is certain, that the agitation in favour of it will continue with increased, and perhaps increasing, force; and for the latter fact the Church has to thank in a great measure the injudicious management and foolish language of some of her so-called leaders.

The *Daily Review*, in remarking upon Mr. Adam's letter says:—"It is enough that Lord Hartington has declared that the Liberal party in England are willing to face the question of disestablishment in Scotland when the Scottish people are ripe for it. Mr. Forster, in his address to his constituents at Bradford a month later, re-echoed that statement. The declaration, as Mr. Adams says, has never been withdrawn, and, in truth, a counter-declaration to it would have been impossible at any time since the Irish Church was disestablished. We should never have been disposed to lay any great stress upon Lord Hartington's declaration if it had only been a declaration in the abstract. It is simply impossible to conceive of the Liberal party in England or anywhere else setting its face against any movement in the direction of civil and religious liberty upon which the opinion of Scotland is manifestly ripe. Nobody has ever suspected Lord Hartington of trifling with the subject in commonplace of that sort. His Edinburgh speech had another significance than that, as a moment's reflection upon the circumstances plainly enough shows. Lord Hartington had been met by deputations, who urged the question of disestablishment on his attention, and his speech simply meant—Well, are you ready yourselves? If you are, and when you are, we in England will do nothing to hinder you. The question between Mr. Adam and the conference yesterday morning is simply as to the nature of the reply to be given to Lord Hartington. You are quite right in the abstract, but do not force the question, says Mr. Adam—to do so would be impolitic. We shall press the question wherever we can do so with reasonable hope of success, the conference has replied. It is our business to do so, to make our principles plain, and to secure for them their just influence—to make our sense of the ridiculousness of the position clear, says Dr. Rainy, and to put an end to it at the earliest suitable opportunity."

#### THE SCOTCH FREE CHURCH AND DISESTABLISHMENT.

At the Free Church Assembly in Edinburgh, on Friday, Principal RAINY submitted the report of the committee on the existing connection between Church and State in Scotland, which, after giving an outline of the general provisions of Sir Alexander Gordon's bill, submitted that the General Assembly should, on every fair opportunity, call public attention to the view entertained of the course that is in the present circumstances most consistent with the duty of the State and the welfare of the Church. The question of disestablishment was a mere question of time. (Applause.) He did not think the Free Church should ally itself with any party in the State, but accept disestablishment from either. He thought he himself could give Lord Beaconsfield a line in that direction "to dish the Whigs" that would make his mouth water—(loud laughter)—but Lord Beaconsfield would not listen to him. He was guided by Dr. Begg. (Laughter and applause.) The recent action of the members of the Established Church had, he considered, done far more to advance the cause of disestablishment in the country than if he had made a thousand speeches. As to the important question of the "sister Church," if the committee had been disposed to be very exact, they might, perhaps, have talked of what would be the case of a mother turned out of her own house. If it came to a question of motherhood, they had something to say about the Established Church; and that all she could claim to be was a kindly mother-in-law. (Loud cheers and laughter.) The question whether the bond woman or the free woman was the true mother was settled long ago—not 1,400 years ago but 1,800 years ago. (Cheers and laughter.) In conclusion, Dr. Rainy remarked that how, in the face of the discussion which had taken place in the Established Assembly on the object of Union, people could go on talking of the Established Church accepting the essential principles of the Free Church Claim of Right passed his comprehension.

Dr. ADAM, of Glasgow, then moved:—

That the Assembly approve of the report, and resolve anew, in terms of the resolution of the Assembly of last year—(1) That the Assembly, while holding, as this church has always done, that the State is under law to God and his Christ, and while earnestly desiring the preservation of our ancient constitutional securities for the performance of the duty which the nation owes to religion and the Church, do not regard the maintenance of an ecclesiastical establishment as in the present circumstances of this country the appropriate means of fulfilling the State's obligations in this respect; (2) more particularly the Assembly, in accordance with the Claim of Right and the principles which, from the disruption, this Church has ever held, hereby declare their solemn conviction that the connection subsisting between the Church now established and the State is wholly indefensible, and ought, with as little delay as possible, to be brought to a termination. The Assembly reappoint the committee to watch over the subject and over the matters adverted to in their report, to represent as they see cause to the Legislature and the country the views herein set forth, and, while keeping

within the Church's proper province, to adopt and carry out such measures as may be fitted to accomplish the object aimed at in this deliverance.

The substantial part of the motion, he said, was a repetition of the motion adopted at the last Assembly. It appeared to him that the arguments for disestablishment could be stated very briefly, and he should think convincingly. He had little doubt that the majority of the members of the Assembly would agree with him in holding that the maintenance of the Establishment in Scotland, in present circumstances, was altogether unnecessary. (Applause.) It was also a political and ecclesiastical injustice, and in the present state of the country injurious, as blocking up the way to that union to which they were all entitled to look forward to. (Loud applause.) The only hindrance in the way to union was establishment. It had been said that the resulting rancour would prevent the unity desired, but he did not know that some of them would care for union with all that were in the Establishment. (Laughter and applause.) —Dr. ELDER (Rothsay) seconded the resolution.

Sir HENRY MONCRIEFF moved:—

That the association take no action in the question of disestablishment.

He believed that the present connection between the Church and State was wrong, and that there was no reasonable ground for believing that a right Establishment could be secured, but he did not see that that was a reason why they should therefore be mixed up with parties who proceeded upon totally different lines. It was their duty as a distinctive Church while approaching the Legislature for disestablishment to ask that that particular line of legislation be carried out which should be conservative of that recognition of the principles of the standards and constitution of the Church, and in harmony with that recognition given by old Acts of Parliament, which he said should be continued still. Allusion had been made to the bill of Sir Alexander Gordon. Now, he wished to say that, had that bill been proposed before the disruption, it might, with some amendments, have served the purpose. As it stood, it could not bestow upon them the spiritual independence desired, and therefore it must be injurious. He could not agree absolutely with the statement that an Establishment was altogether unnecessary, if all obstacles were out of the way. But certainly he saw no necessity to make them much concerned about it. The reply of the Free Church to the Established on the question of union sufficiently indicated the position they occupied, and, with that on the table, he did not think it was necessary to repeat the declarations they had made before; while it appeared to him injurious to do so in a way that seemed to indicate that they would go along with all those other parties in asking for disestablishment. In reality, therefore, his motion was simply the previous question.

The amendment was seconded by Mr. FERGUSON, of Kinmundy, and was supported by Mr. NIXON, of Montrose, and Dr. M. MITCHELL, who said that after the noble reconstruction of the Presbyterian churches in Canada and in Australia there would, he thought, be no impossibility and no great difficulty in the reconstruction of the Presbyterian churches of Scotland, if a man of statesmanlike and comprehensive mind would take it up. He believed there were many in the Established Church that would be prepared to go in for such a reconstruction. Mr. BROWN DOUGLAS, of Edinburgh, said he had every respect for the Established Church, as a Church, and for its ministers engaged in the work of the ministry; but when it came to be a question of the establishment of the Church, then he had grave and serious objections to that. So long as her ministers kept within their proper sphere, they had his entire sympathy in their work; but when he saw attempts made, on the part of ministers and others, to detach ministers from their position in, and people from their attachment to, the Free Church, it would be grossly misconstrued if they were to follow Sir Henry Moncrieff's motion and take no action in the matter. Mr. EWING, Fyvie, said that in New Deer alone the number of secessionists from the Free Church was 400. The Established Church was acquiring great strength in Aberdeenshire.

Dr. ADAM, in the course of his reply, said that he was conversant with the state of the Church in some of the great centres, and if it had been true that there were any considerable secessions from their Church he must have known of it. He could point to congregations rising up almost in a day, and many of those who were joining these congregations were from the Establishment. Not that they desired to make converts, but only to reclaim people from the wastes of the land and make them adherents. (Hear, hear.) Mr. Ferguson had told them not only about a decrease but about the cause of the decrease—Voluntaryism, the increasing Voluntaryism of the Free Church, and the agitation in favour of Voluntaryism. Did anyone believe that? Their ministers had submitted in a patient spirit to provocation—(Hear, hear)—that would have irritated most men. (Applause.) Nothing was more remarkable than the way they had refrained from agitation, and agitation, if there was any, lay at the doors of other parties than the ministers of the Free Church. (Hear, hear.) Mr. Nixon had spoken of secular Voluntaryism and of a wish to dissociate all legislation from religion. That, however, was not the idea of those on the speaker's side of the House. They stood up for national religion as much as any of those who argued against his motion; but they could not connect national religion with the main-

tenance of the present Establishment. ("Hear, hear," and applause.) That was the whole question.

The Assembly then divided, with the following result:—

For Dr. Adam's motion	...	...	362
For Sir Henry Moncrieff's	...	...	106

Majority for Dr. Adam's... 256

The declaration of the numbers was received with great cheering. Sir Henry Moncrieff, Dr. Begg, Mr. Ferguson of Kinmundy, and other members of the minority dissented from the finding of the Assembly.

#### ANALYSIS AND DESCRIPTION OF THE UNIVERSITY EDUCATION (IRELAND) BILL.

The following useful paper, analysing and commenting upon the various provisions of The O'Conor Don's Bill, has been prepared by the Parliamentary Committee of the Liberation Society, and, accompanied by a circular, has been sent to the Society's principal supporters throughout the kingdom:—

##### THE NEW UNIVERSITY.

*Constitution.*—The University—which is to be called "The University of St. Patrick"—is to consist of a Chancellor and Vice-Chancellor, to be appointed by the Lord Lieutenant; of a Senate of twenty-four persons; of all matriculated students of the University, and of all on whom its degrees are conferred.

*The Senate.*—The first Senate is to be named in the bill; but no names are yet given. The members will hold office during the pleasure of the Lord Lieutenant, who is to fill up vacancies. As soon as there are 100 members of convocation (which will be composed of Chancellor, Vice-Chancellor, and graduates of two years' standing) they are to fill alternate vacancies in the Senate, to the extent of six members. The elected senators will sit for three years, or during the will of the Lord Lieutenant. In course of time eighteen senators will be nominated by the Lord Lieutenant and six by Convocation; but as it is certain that some of the Crown nominees will be of the same denomination as the elected members, they may form a majority of the Senate. The elected members are also more likely to attend regularly than the nominated members, and the quorum will be only five with, or six without, the chancellor. These facts are important, from the large powers given to the Senate.

*Powers of the Senate.*—The Senate is to have the entire management of the affairs and property of the University. It is to appoint and define the duties of examiners, and appoint times and places of examination; to make rules as to the qualifications of the persons to be examined, and the nature and subjects of the examinations, and other matters connected therewith. It is to fix the number and amount of the exhibitions, &c., the standard of merit, and the other conditions on which exhibitions, &c., and degrees may be held. It is also to prescribe, and see to the observance of, the conditions on which result-fees are to be paid to colleges. The first rules are contained in the bill, but they may be altered by the Senate; and all rules are to be laid before Parliament, which will have the usual power of veto.

##### PURPOSES OF THE UNIVERSITY.

The object of the University is to be secured by (1) examinations for matriculation, degrees, exhibitions, &c.; (2) the affiliation of colleges to the University; (3) the payment to such colleges of result-fees, and the salaries of lecturers; and (4) the provision and maintenance of such museums, libraries, and laboratories in affiliated colleges as may be required for the studies prescribed by the Senate.

The secular character of the University is determined by the provisions that "no examination shall be held in any subject of religious instruction, nor any payment made in respect thereof"; and that no degrees in theology shall be granted.

*Affiliation of Colleges.*—The only conditions prescribed are that the "institution" shall contain at least twenty persons, over eighteen years of age, who for at least six months before an examination are pursuing the studies required for a degree. They must reside in the institution, or in a boarding-house under the control of the authorities. Colleges connected with any existing University are excluded, as are also institutions receiving result-fees under the Intermediate Education Act. Clause 18 prohibits the granting of exhibitions, &c., to any holder of a similar prize in any other University or University College, and also to students who have during the year preceding been attending lectures therein! The effect of these restrictions will be to exclude those who are connected with unsectarian institutions; while the requirement that all students shall be resident in a college, or under the control of its authorities, will still further operate in the direction of exclusiveness.

##### ENDOWMENT OF THE UNIVERSITY.

A million and a half of money may be handed over to the Senate out of the surplus property of the Disestablished Church of Ireland, and any surplus income arising therefrom, from time to time, may be invested by way of accumulation. The Senate is to present an annual report to Parliament, and also a financial statement, which is to be certified by the auditor-general.

The Irish Church Act provided that the surplus should be "appropriated mainly to the relief of unavoidable calamity and suffering," as Parliament might afterwards direct. As a million has already been appropriated by the Intermediate Education

Act, nearly half the surplus will be absorbed for quite different purposes. It will be seen that the money will be largely applied for the endowment of denominationalism—an application, says the *Scotsman*, "all the more flagrant because the means appropriated to it are salvage from wreck of denominationalism in another form. It was not for this, or for any such end, that the Liberals disengaged the Irish Church." The money will be handed over to the University as a permanent endowment; whereas the Queen's University and Queen's Colleges receive annual sums charged on the consolidated fund, or voted in the annual estimates. Thus, while the proposed University will be more richly endowed, it will be less under Parliamentary control than existing bodies of a similar kind. The total income of the Queen's University and Colleges is stated to be but little more than 30,000*l.* a year; while a million and a-half, at 4 per cent., will give to the new University and the affiliated colleges double that amount. The existing institutions will consequently be at a great disadvantage. It is stated that, whereas a student in the Queen's University and Colleges can take prizes from the endowments worth only 137*l.*, a student in the new University may earn 1,100*l.*

#### PRIZES TO STUDENTS.

Exhibitions of 20*l.* a year may be given to every ten students who pass the matriculation examination; tenable for three years; and of 30*l.* for every ten who pass in the first session in the arts faculty; to be tenable for the second and third year of the arts course. Exhibitions of 20*l.* are given in the faculties of law, medicine, and engineering, on special conditions.

Scholarships of 50*l.* a year, for three years, may be given for every ten students who pass in the second year of the arts faculty; to be tenable for three years, on certain conditions.

Twenty Fellowships, of 200*l.* a year, for four years, may be given on certain conditions.

#### PAYMENTS TO AFFILIATED COLLEGES.

The Intermediate Education Act gave only result-fees to the schools sending up successful scholars; but this bill benefits the colleges financially in various other ways. First—the prizes received by the students will enable them to make payments for their maintenance. Second—the colleges will receive, direct, large result-fees. Third—the salaries of college lecturers for certain purposes may be paid. And, lastly, the colleges may have museums, libraries and laboratories provided for them.

The largeness of the "result-fees" will be seen from the following table:—

#### 1.—FACULTY OF ARTS.

	A simple Pass.	A Pass with Honour.
The First Session . . .	£20 . . .	£30 . . .
The Second Session . . .	25 . . .	35 . . .
The Third Session or B.A. . .	30 . . .	40 . . .
The M.A. Session . . .	35 . . .	45 . . .
	£110	£150

These fees may be double in all cases when students obtain Exhibitions, &c.

#### 2.—FACULTY OF LAW.

	A simple Pass.	A Pass with Honour.
First year . . . .	£20 . . . .	£30 . . . .
Second year . . . .	25 . . . .	35 . . . .
Third year . . . .	30 . . . .	40 . . . .
	£75	£105

#### 3.—MEDICINE AND SURGERY.

	A simple Pass.	A Pass with Honour.
First year . . . .	£20 . . . .	£30 . . . .
Second year . . . .	25 . . . .	35 . . . .
Third year . . . .	30 . . . .	40 . . . .
Fourth year . . . .	35 . . . .	45 . . . .
	£110	£150

It is probable that educational institutions which are successful in sending up students who pass the examinations will receive from these various sources sufficient to maintain them, without any other source of income.

#### CHARACTER OF THE AFFILIATED COLLEGES.

While religious instruction is excluded from the University examinations, there is no corresponding provision in regard to the institutions to be affiliated to the University. These may be religious and sectarian, in spirit and in management. They may also be thoroughly exclusive, since no Conscience Clause is imposed upon them, as in the case of the Intermediate Education Act; nor will there be any supervision by either the Senate of the University or by Parliament. It is well known that the institutions which will profit by the Bill will be for the most part denominational, and that the great majority belong to the Roman Catholic Church.

The Roman Catholic laity of Ireland are said to be signing extensively a declaration that Catholics can accept, without sacrifice of their religious convictions, The O'Conor Don's University Bill; and that the refusal of the Government to pass the measure will be regarded as a convincing proof of the determination to perpetuate an injustice upon the Irish people.

Mr. Watkin Williams, M.P., addressing a public meeting at Carnarvon on Saturday evening, strongly condemned the Irish Education Bill as contrary to the understanding arrived at when the Irish Church was disestablished. He maintained that it would never have been introduced save in a moribund Parliament, where members, instead of rejecting it, having the fear of a general election before them, played with it so as not to offend the Roman Catholics.

In his speech on the introduction of his Irish University Bill The O'Conor Don said that there were in Scotland four Universities richly endowed, and far more denominational than the University which they proposed to establish in Ireland, besides theological chairs in connection with each, and that the governing bodies were largely composed of the clergymen of the dominant creed. In reply to these allegations the Edinburgh correspondent of the *Times* adduces some facts. As to the theological chairs he says:—

There are four chairs of Divinity in each of the four Universities, or sixteen in all. Of these chairs, eleven are in receipt of grants voted annually in the Civil Service Estimates, and eleven, though not the same eleven, are in the gift of the Crown. The Parliamentary grant to these chairs amounts to 1,115*l.* a year, which is thus apportioned:—St. Andrew's, four chairs, 452*l.*; Aberdeen, four chairs, 328*l.*; Glasgow, one chair, 20*l.*; Edinburgh, two chairs, 315*l.*; total, 1,115*l.*

It is also true that all the sixteen Divinity chairs are specially devoted to the members of one Church and creed—namely, to the Church of Scotland, inasmuch as the four Faculties of Divinity are practically the theological halls of the Established Church. The professors in these faculties must be members of the Church of Scotland, which recognises these faculties alone as the training schools of its clergy. But though there is a test for theological professors, there is none for students of theology. The classes may be attended by and the degrees in divinity may be conferred, and actually are conferred, on members of other Churches. This applies both to the degree of B.D., conferred on examination, and to the degree of D.D., conferred *honoris causa tantum*. In point of fact, however, the great mass of the Divinity students in the Universities are members of the Established Church, as all the leading Dissenting Churches have Divinity halls or colleges of their own. The United Presbyterians and the Congregationalists have each an efficient hall, and the Free Church has three fully equipped colleges—in Edinburgh, Glasgow, and Aberdeen. These are the three sects that have most, or the sole, reason to complain of the religious grievance implied in the endowment by the State of the theological chairs in the Scottish Universities, and this indicates the extent to which the argument of the O'Conor Don is relevant. That it is felt as a grievance by the Scottish Nonconformists cannot be denied. They complain that while the Universities are in all other respects national institutions, their Divinity Faculties are practically the preserves of a favoured Church, and hence that denominational schools are supported with national funds. This forms, in fact, one of the prominent points of attack of the disestablishment crusaders. Indeed, the reasonableness of the complaint has been admitted by the defenders of Establishment; for quite lately Professor Charteris, one of the leaders of the Church and a professor of Divinity in the University of Edinburgh, has propounded a scheme of comprehension, the purport of which is to affiliate the Dissenting colleges to the Universities. To this proposal there are two practical objections—first, that it would still make the Universities, as regards theology, strictly Presbyterian institutions; and, secondly, that it would increase indefinitely, and therefore inordinately, the theological element in the Senatus of each of the Universities. At the same time, it cannot be denied that, in as far as what Mr. M'Laren in his amendment called "the principles of civil and religious liberty" are concerned, the O'Conor Don hit a weak point in the constitution of the Scottish Universities. That they are, as respects theology, denominational institutions, supported more or less with national funds, cannot be denied.

In all other respects the O'Conor Don's description of the Scottish Universities was amusingly inaccurate.

The Scottish Universities are not "richly endowed." Their endowments from private munificence, which are very slender, have nothing to do with the argument, and their endowments from State funds amounted last year only to 15,985*l.* As there are 102 professors in the four Universities, the average endowment from Parliament is scarcely 160*l.* per chair. To say that these endowments make the Scottish Universities "far more denominational" than the proposed University of St. Patrick is not correct. Excepting in the case of the theological chairs, already disposed of, no Scottish professor is required to be a member of any particular Church. Theological tests in connection with the secular chairs in the Scottish Universities were abolished in 1853. Since that time the only test imposed on the occupants of lay chairs has been a negative one. A professor is not now required to declare his own belief in any person or thing, excepting in as far as he makes his declaration "in the presence of God"; but he is required to promise not to upset or disturb the belief of other people. He is called on solemnly and sincerely to profess, testify, and declare that, in the discharge of his office, he "will never endeavour, directly or indirectly, to teach or inculcate any opinions opposed to the Divine authority or the Holy Scriptures or to the Westminster Confession of Faith, as ratified by law in the year 1690"; and that he "will not exercise the functions of the said office to the prejudice or subversion of the Church of Scotland as by law established, or the doctrines and privileges thereof." Against any professor accused of violating these promises the Lord Advocate may lay a complaint before the Queen in Council, who, on the report of a special Commission of Inquiry, may censure, suspend, or deprive the offender. It is true that this test is not free from objection, but it is not true that it acts or is used as a means of attaching the Universities to the "dominant creed" or of making them denominational in the sense in which they were made so by the test formerly existing. In point of fact, the Professors in the Faculties of Arts, Medicine, and Law are now, or have been in recent years, members of all varieties of Churches—Episcopalians, Unitarians, Con-

gregationalists, and Presbyterians of every colour and shade.

In asserting that the "governing bodies" of the Scottish Universities are "largely composed of the clergymen of the dominant creed," The O'Conor Don went still more unaccountably astray.

Of thirty-nine members of the Senate in Edinburgh, four, and four only, are required to be members of "the dominant creed." It is hardly correct to say that a body is "largely composed" of an element which forms only about one-tenth of its substance. The supreme governing body, and the only other body which has governing powers, is the University Court. In no single instance is a member of a University Court required to take any ecclesiastical test or to own any creed. The court is largely a representative body. It includes in Edinburgh, for example, the rector, who is elected by the students; a representative of the General Council (or body of registered graduates); a nominee of the Chancellor, who is elected by the General Council; the Principal and the Lord Provost of the city, *ex officio*; a representative of the Senatus Academicus, and a representative of the Town Council. In this body, as at present constituted, the Established Church happens to be in a minority. Two are Episcopalians, two, if not three, are Free Churchmen, and one is an Independent. The only other body that need be mentioned is the Court of Curators, which is peculiar to Edinburgh, and exercises the patronage formerly vested in the Town Council of the city. Of its seven members, four are appointed by the Town Council and three by the University Court. The Church has nothing to do with the qualification of members of this court in principle, and it has very little, if anything, to do with their selection in fact.

#### THE BISHOP OF OXFORD AND THE CLEWER RITUALIST CASE.

The appeal from the decision of the Queen's Bench Division in the case of *Regina v. the Bishop of Oxford* came on for judgment on Friday before the Court of Appeal, consisting of Lord Justices Bramwell, Baggallay, and Thesiger. The facts of the case are well known. Dr. Julius, a parishioner of Clewer, made a charge under the Church Discipline Act to the bishop that the Rev. T. T. Carter, the rector, had offended against the law in respect of unauthorised deviations from the ritual in the Communion Service and the use of unauthorised vestments, and required the bishop to issue a commission for the purpose of making inquiry as to the grounds for such charge. The bishop declined to issue the commission, chiefly on the ground that the repeated failure of legal proceedings of this kind tended to cover those concerned in them with ridicule and to bring the Church into contempt. Dr. Julius then applied to the Queen's Bench Division for a *mandamus* to the bishop, requiring him to issue a commission, and that court unanimously granted the application. The bishop then brought the present appeal against that decision. The case was argued some time ago, and their lordships gave their decision on Friday, which was unanimously against the ruling of the court below, and in favour of the bishop. Their lordships were all of opinion that the bishop was entitled to use his discretion in granting or rejecting applications under the Act. Lord Justice Bramwell, touching on the question of costs, made a few remarks on the merits of the case. He was old enough, he said, to know that two right-minded men might honestly take two different views; but at the same time the Rev. J. Carter had committed, and was wilfully, knowingly, and persistently committing, six several breaches of the law of the land, for which he might be indicted and punished; and by what means he had persuaded himself that, although receiving wages from the State to do a certain duty, yet he might not do it, he could not conceive. Nor could he understand why the bishop did not bring him to justice. Of course, recognising as he did that the bishop possessed a discretion in the matter, he most fully admitted that he was vastly more capable of exercising it well than he (Lord Justice Bramwell) was, but it did seem to him—he spoke with all respect—that the discretion here had been most erroneously exercised. It therefore seemed to him that the appellant had provoked this litigation, and he thought that no costs should be allowed to either party. The two other judges held that the costs follow the judgment, and the appeal was thereupon allowed with one set of costs. The Church Association intends to at once appeal to the House of Lords against the decision.

The *Times* remarks that the unanimous reversal by the Court of Appeal of the decision of the Queen's Bench Division in the Bishop of Oxford's case is another remarkable illustration of the obscurity and uncertainty of all things relating to ecclesiastical law. With the effect of the main decision there is no reason to quarrel. The judges of the Queen's Bench pleaded for uniformity of worship in the interests of the laity. They laid stress on the inexpediency of each bishop being a law unto himself, of each diocese being subject to different rules with respect to ritual, and of the laity being left to the mercy of the bishops. The evil to which they allude is serious, and we hope that if any prelate abuses his wide powers ecclesiastical law will find some way of correcting his vagaries. But to strip the bishop of his *discretionary authority* would be to leave him the shadow of himself. To take away from him his office of peacemaker, to make him the dumb recipient of complaints, idle or well founded, and to throw on him duties which might be almost as well discharged by means of the penny post, would be conferring a questionable benefit on the Church of England, and would be a greater innovation than any from which it now suffers.

The *Morning Post* says the sole question which was before the court was whether a bishop has the right to decide upon the propriety of issuing a commission of inquiry into complaints made by a parishioner against a clergyman in his diocese. It would be ridiculous to suppose that a bishop has not that right. As a question of law, and as a question of common-sense, it is clear that bishops must be allowed a very large amount of discretion in matters which immediately affect the due discharge of their responsibilities and the well-being of their dioceses. If it were to be taken away from them they would be reduced to a position utterly incompatible with the very object of their existence.

The *Daily News* believes the decision is not upon any ground likely to satisfy the public. In the first place there seems no reason in the nature of things why the opinion of Lord Justice Baggallay, Lord Justice Bramwell, and Lord Justice Thesiger should be more valuable than that of the Lord Chief Justice, Mr. Justice Field, and Mr. Justice Manisty. In the next place, an absolute discretion in a bishop to prosecute or not as he pleases is fatal to uniformity of doctrine and centralisation of authority. It may be very desirable that every bishop should chasten his own clergy, but the argument put forward by the Lord Chief Justice in his still unanswered judgment deserves attentive consideration. The laity, as that judgment pointed out, have rights to be regarded.

The *Daily Telegraph* says that, "without entering into any legal niceties, we may broadly state that the discretion expressly conferred on the bishops by the Public Worship Act is now held to be intended also by the older statute, the Church Discipline Act. If this view of the law is finally upheld by the Privy Council, the simple consequence will be that no litigation can be commenced without the express permission of the bishop. We believe that this, on the whole, is a proper basis for the maintenance of the discipline of the Church. It is in accordance with old tradition; it suits the spirit and tone of an episcopal establishment, and it enlarges the power of dignitaries who all owe their authority to the Crown. The Evangelical party can hardly object to it, for it is included in one of the clauses of the Public Worship Act, a law specially passed to 'put down Ritualism'; while High Churchmen, who lay great stress on apostolic succession, ordination, and the authority of bishops, have no grounds on which they can base refusal to respect the commands of those they have vowed to obey. It has been said that we thus establish a diocesan despotism, and place England under a number of local Popes. But the danger in this direction is not very great. English bishops have a talent amounting almost to genius for being safe men; and an English bishop, though a statesman and a gentleman, may have as firm a grasp of faith and as deep a sense of religion as any mediæval saint or strolling preacher. We can hardly regret that to such a body of men the portals of the legal arena for litigious Churchmen have been entrusted."

#### ECCLESIASTICAL MISCELLANY.

"A WOLF IN SHEEP'S CLOTHING."—Old Woman (of the ancient faith, dropping on her knees)—Oh, yer Riv'rence, gi' me a blessin'? Ritualistic Curate—Augh—my good woman, you mistake. I'm—ah—not of your Church—Old Woman—Musha, thin bad luck t' ye for a deceiver! (shuffles off in great wrath).

ANOTHER PROSECUTION.—From a rumour that has reached us, it would appear that it is not improbable that the Church Association may take up the question of the eastward position which is adopted by the Vicar of St. James's, Hatcham. It is said that careful drawings were made by some of those present on Easter Day of Mr. Walker's position at the holy table, which will be put in as evidence that the manual acts were not visible even from the most favourable point of view. A correspondence with the bishop on the subject is at present going on, and it is believed that his lordship will throw no impediments in the way of a prosecution.—*John Bull*.

RELIGIOUS INTOLERANCE IN AUSTRIA.—The Council of the Evangelical Alliance is directing attention to the utter absence of anything worthy of the name of religious liberty in Austria at the present time. For instance, at a place near Prague, a few people, calling themselves the "Old Reformed Church," have been forbidden to admit to their family worship any individual who is not strictly a member of the family. The police have forced their way into their houses, and have ordered even the servants out of the room whilst family prayer lasted. The Attorney-General at Prague, in connection with the case, boldly and publicly maintains that it is not even lawful to say grace at meals if any stranger is present. Last autumn the adherents of the "New Church" at Vienna, who have had public worship for ten years, were forbidden to hold any meetings at all; and another Protestant community in the same city received orders not to admit strangers (non-members) to their services. It is most anomalous that Austria should be guilty of these acts of intolerance within her Empire, while she has been, in conjunction with England and the other Great Powers, demanding the establishment of religious liberty in Servia, Roumania, Bulgaria, &c.

RITUALISM IN AMERICA.—The Diocesan Convention of Pennsylvania, moved thereto by the proceedings, it would seem, of some of the Cowley Fathers, has passed the following new canon:— "1. The bishop's monition, given in writing, with the consent of the council of advice, shall have

the force of law as regards all innovations in ritual so far as not now regulated by express Protestant Episcopal law, and also as regards all use of private confession, saving only such things so disallowed as have been in use for twenty years in the incriminated parish, or in one-third of the churches of the diocese at the time of the said parish being admitted to the convention. 2. Any clergyman neglecting to comply with such monition may be presented and tried for the breach of his ordination vows. 3. Any church or congregation which does not compel the observance of such monition within three months after its issue may be deprived of its representation in the diocesan convention by a vote therein." So great has been the excitement since this report was published that it has been necessary to appeal to the law courts. The opponents of Ritualistic practices appear to be confident of gaining their end; but the clergy, on the other hand, quite as strongly express their conviction that any legal proceedings against them must fail.

THE PUBLIC WORSHIP REGULATION ACT.—One of the new "rules and orders" under the Public Worship Regulation Act relates to the "representation" which may be made by an archdeacon, a churchwarden, or three "aggrieved parishioners." The old rule directed that the nature of the complaint against a clergyman should be stated generally; it was expressly forbidden to give a detailed statement of facts. The new rule requires the exact nature of the complaint to be stated fully and particularly, with definite allegations of time and place, as concisely as is consistent with a distinct statement of the subject-matter and facts of the complaint. Another rule deals with Lord Penzance's difficulty in finding a court in which to hold his sittings. Mr. Tooth's case collapsed owing to its being heard in the Archbishop's library at Lambeth, whereas the judge had under the rule been directed to determine the matter "at any place in London or Westminster, or within the said diocese of Rochester, as you may deem fit." The new rule contains no such direction, but leaves a blank for the insertion of "the place or alternative places" at which it is desired that the representation shall be heard. The alterations which have been introduced into the old rules and orders of 1875 are but few. These alterations, as well as the original rules and orders, were drawn up by the Archbishop of Canterbury, the Lord Chancellor, the Archbishop of York, the Bishop of London, Lord Penzance, and the Lord Chief Justice of England.

THE BELGIAN EDUCATION PROBLEM.—In the Chamber of Representatives on Thursday M. Malou, the ex-Prime Minister, spoke against the bill for reform of the primary schools. He said that neutral instruction was a thing incomprehensible, and that the real struggle will commence only when the law shall have been voted, as the country never desired this solution of the education question. He declared himself against every sort of compromise; the contest having commenced, and all Catholics being ready to combat for the faith of their fathers and the maintenance of denominational schools. The Catholics will be compelled to pay for a system of education which they cannot accept, but they will sustain the competition by causing the public schools to be deserted, and by establishing among themselves a tax for the saving of souls. M. Delhounque, the great orator of Ghent, replied that the Parliamentary elections of last year were a genuine popular protest against clerical practices, and that it is the natural task of the present Liberal majority to restore to the country its independence by voting the law on primary instruction and by suppressing the electoral frauds, by means of which the clerical opposition hoped to become again the majority. He reproached the clergy, also, with neglecting the religious interests confided to them, and intervening instead audaciously and dishonourably in all political questions. The speaker demanded, also, that middle-class and university instruction should be remodelled in the same spirit as primary instruction. To the clerical cry, "The State out of the school," the speaker opposed the cry, "The clergy out of the affairs of the State." Religion should be respected and liberty of conscience maintained, but the State must be and remain master in the political domain. He expressed, finally, the hope that the country will be thankful for the vote of a law of tolerance and prudence, proving that the Liberals in power respect all liberties. The speaker was most warmly applauded, and the general debate on the bill, which has now lasted for many weeks, was then closed.

A JUDICIOUS PRIMATE BALANCING THE ARGUMENTS.—The Archbishop of Canterbury presided on Monday, May 26, at the annual meeting of the Irish Church Sustentation Fund. His grace commenced his speech in the following terms:—

I have considered it my duty to take the part which I have been enabled to do in defence of the disestablished Church of Ireland, and the least that I could do was to welcome those who were anxious to support it year by year as far as possible within this library. There is a difficulty which all of us must feel when we have to speak on this subject. It won't do to speak as if everything was perfectly prosperous, because we are not quite done with disestablishment yet. (Hear, hear.) That letter which has just been read by Mr. Nugent points to a direction in which we are not unlikely to hear something about disestablishment before very long. Now, though I hope and trust that in the course of the next year or two there will be no more revolutions in this country—for we have had enough of them during the short period that I have been an archbishop—yet it is impossible to conceal from oneself that a step is in contemplation of some persons which is very much like the disestablishment of the Irish Church, namely, the disestablishment of the

Scottish Presbyterian Church. (Hear, hear.) I trust that certain indications which we have seen lately show that the too profuse zeal of some of those who thought the time was ripe for this second revolution has a little cooled—(laughter)—and it is quite possible that at the next general election we may not hear so much about the disestablishment of the Scottish Presbyterian Church as might have been expected about three months ago. But still the thing is in the wind, and it is just as well that in treating of the disestablished Church of Ireland we should know that we are not entirely done with the question of disestablishment. (Hear, hear.) Now, the art of those who are our opponents is very great. If you say that the Irish Church has prospered very much under the late changes, "Oh," they say, "see how much better you would do if you were disestablished!" If you say that it has not prospered, they exclaim, "What a beggarly system that is which you belong to! It has to depend on Acts of Parliament and paltry money considerations in order to maintain its ground in a Christian country." Then, again, their art is not small in the way in which they appeal to the feelings of individuals. They say to the High Churchman, "What an admirable thing it is to be relieved from all law. (Laughter.) Law is the most dangerous thing that you can possibly be subject to! (Laughter.) Only let the Church be disestablished, and you will hear no more about law." If, on the other hand, you are a Low Churchman, they say "See what charming things the Irish Church has done. Only have the Church disestablished, only cast in your lot with us, and you will have a prospect of obtaining similar advantages to those which the members of that Church have obtained. All you have to do is to get rid of the State which puts you in a different position from that occupied by the disestablished Church of Ireland." Now, the only way which I know of out of the difficulties which we meet with in reference to the Church of Ireland is to state the sober truth as regards what has actually taken place. It is no use to abuse those who made the change in her position; but still we maintain our opinion that she would have been better without the change. (Cheers.) The archbishop then proceeded to speak about the alterations in the Prayer Book and other matters more directly affecting the Irish Church.

#### THE ZULU WAR.

The following memorial has been sent by the Aborigines Protection Society:—

To the Right Honourable Sir Michael Hicks-Beach, Bart., M.P., Her Majesty's Principal Secretary of State for the Colonies.

Sir,—We desire to address you on the subject of the lamentable and disastrous war which this country is waging with the Zulus. In common with a large number of our fellow-countrymen, we deeply lament that the nation has been placed in the unhappy position of invading the territories, sacrificing the lives, and capturing or destroying the property of a people who have shown a desire to cultivate friendly relations with England. We also desire to remark that the national responsibility in connection with this war has been greatly increased by the unfavourable reception which we are informed has been given to Cetewayo's overtures of peace. We learn with deep regret that at public meetings lately held both in the Cape Colony and in Natal a war policy has been enthusiastically advocated. The war is no doubt popular in the South African colonies; but whether it would be equally so if the colonists were required to bear the heavy and increasing burdens which it will entail may well be doubted. We protest against a system which involves this country in the responsibility of spending its blood and treasure in a war which it has emphatically condemned. We earnestly hope that Her Majesty's Government will seize the earliest opportunity of offering such terms of peace as the Zulu chiefs and people may reasonably be expected to accept.—We have the honour, &c.,

S. Gurney, president of the Aborigines Protection Society; Westminster, Ebury, Stanley of Alderley, J. A. Froude, Robert Moffat, D.D., C. E. Trevelyan, Bart., Arthur Hobhouse, K.C.S.I., F. Leveson Gower, M.P.; Herbert Spencer, Thomas Fowell Buxton, Bart., Charles J. Wingfield, K.C.S.I., Stopford A. Brooke, James E. Alexander (Kt.), Lieutenant-General J. E. Gorst, M.P., W. J. Eastwick, R. N. Fowler, alderman; Edmund Fitzmaurice, M.P., F. A. R. Russell, Charles W. Duke, Bart., M.P., Arthur E. Middleton, Bart., M.P., J. Gurney Barelly, Wilfrid Lawson, Bart., M.P., Henry Fawcett, M.P., Leonard H. Courtney, M.P., Frederic Harrison, John Rawson, M.P., J. W. Pease, M.P., Edmund Sturge, Jacob Bright, M.P., Harcourt Johnstone, Bart., Joseph Cooper, T. A. Dickson, M.P., C. J. Bonyon, H. T. Cole, Q.C., M.P., J. Chamberlain, M.P., John E. Erskine, admiral; George Palmer, M.P., Charles Reed (Kt.), George Howard, M.P., Justin McCarthy, M.P., William Fowler, I. Lowthian Bell, M.P., J. Westlake, Q.C., Thomas Harp, M.P., J. B. Van Braithwaite, F. Pennington, M.P., H. M. Havelock, Bart., M.P., Joseph Dodd, M.P., J. Hauffreys Parry, serjeant-at-law; A. J. Sculton, P. Rylands, M.P., James Bryce, D.C.L., J. K. Cross, M.P., Thomas Hughes, Q.C., A. J. Mundella, M.P., William Shaen, J. F. Leith Q.C., M.P., Robert J. Colenso, P.A. Taylor, M.P., R. Shaw, Major-General W. H. James, M.P., C. H. Hopwood, Q.C., M.P., C. J. Colenso, M.P., S. C. Claydon, M.P., W. E. Briggs, M.P., Henry Alton, D.D., Watkin Williams, Q.C., M.P., Thomas Bazley, Bart., M.P., Richard Cougrave, F. W. Chesson, secretary of the Aborigines Protection Society.

London, May 24, 1879.

The above memorial was drawn up and signed before the appointment of Sir Garnet Wolseley was made public. It has now been sent to the Colonial Secretary as an expression of public opinion in favour of dealing with the Zulus in a just and magnanimous manner.

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**PART IV. CONTENTS—**

From Powder Monkey to Admiral By W. H. G. Kingston.  
Net and Wing. By J. G. Wood, M.A.  
The Maral's Leap.  
Pisan St. rice.  
The Midhiguit Feast.  
Jack and John. By Mrs. Elioart.  
The Omadithawn. A Tale of Irish School Life.  
Monkeys that have not been Tame!  
Another Escape from a Pirate.  
How I Became a Ventriloquist.  
About Footballs and other Balls.

Some Boys who Became Famous.  
Saved by a Wolf.  
"Under a Cloud."  
Coronation of the Zulu King.  
Recovery of the Colours of the 24th. Town Gardening.  
New Postage Stamps.  
Music—Never Give In.  
The University Boat Race of 1879.  
Elasticity, and How we Jump.  
The Duke and Duchess of Connaught.  
Adventures of Sir Francis Drake.  
Down the Thames with Trawl and Dredge.

The Bush on Fire.  
"I Get no Holiday, Sir."  
Waterton at Home.  
Ups and Downs.  
The First and the Last Bird's-nest I ever Took.  
The Parkhurst Boat Race.  
Boys of English History.  
Crossing the Atlantic.  
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**NEW CONGREGATIONAL CHURCH, SALISBURY.**

This Church will be OPENED for Public Worship on WEDNESDAY, JUNE 11TH. The following are the arrangements for the day:—

A Devotional Service from 10.30 to 11.30 a.m. Divine Worship at 12.30, when R. W. DALE, M.A., D.D., of Birmingham, will preach.

A Cold Collation at 2.0 in the Assembly Rooms, at which Henry Lee, Esq., J.P., of Manchester, will preside. The Right Worshipful the Mayor of Salisbury and Dr. Lush, M.P., will be present. Tea at 5 p.m. in Scot's Lane Schoolroom.

Evening Service at 6.30, when R. W. Dale, M.A., D.D., will again preach.

A Collection will be made at each Service on behalf of the Building Fund.

**STOCKWELL ORPHANAGE, CLAPHAM ROAD.**

President—C. H. SPURGEON.

The ANNUAL MEETING will be held at the INSTITUTION on TUESDAY, JUNE 19.

Meeting at 3.30, PRESIDENT presiding. Address by J. MACGREGOR (Rob Roy). Evening Meeting at 6.30. Chairman, Sir CHARLES REED.

BAZAAR on behalf of proposed Girls' Orphanage.

Tickets, Sixpence, may be had at the Tabernacle and Orphanage.

**METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.**

The ANNUAL MEETING will be held in the METROPOLITAN TABERNACLE, on MONDAY EVENING, JUNE 9, 1879.

The President, Rev. C. H. SPURGEON, will take the chair at Seven o'clock.

The Rev. J. JACKSON WRAY and the Rev. NEW-MAN HALL, LL.B., have kindly consented to address the meeting. A number of the Colporteurs will also be present, several of whom will give short addresses descriptive of their very interesting labours.

A collection will be made for the Association.

**LONDON MISSIONARY SOCIETY.**

**SPECIAL APPEAL.**

The Directors feel devoutly thankful that, in the Providence of God, new fields of missionary enterprise have in recent years been opening before them, and that the Divine blessing has crowned the work, both new and old, with encouraging success; but the multiplication of opportunities, and this cheering measure of success, have so seriously increased the liabilities, and the widespread commercial depression has so largely diminished the resources of the Society, that it is now burdened with a debt of over £5,000, which must greatly retard further progress, and will, if not removed, necessitate a withdrawal from some forms of Evangelistic work, now hopefully carried on.

The usual outlay for the current year in the several missions having been already sanctioned, there is no possibility of any immediate check to the annual expenditure, and to have to sell out yet more of the Society's invested funds, which help so considerably to augment the income, is a course of action the Directors are exceedingly anxious to avoid. Hence this appeal to the Christian liberality and zeal of the friends of the Society, that instead of drawing back, the missionaries may be enabled to proclaim the Gospel of Christ in wider fields, and to peoples among whom His saving name is yet unknown.

Special contributions, large or small, will be thankfully received at the Mission House, and will be promptly acknowledged.

J. KEMP-WELCH, J.P., Treasurer.  
ROBERT ROBINSON, Home Sec.

Mission House, Blomfield-street, London Wall, E.C.

**BRITISH and FOREIGN UNITARIAN ASSOCIATION.**

FIFTY-FOURTH ANNUAL MEETING, ESSEX STREET CHAPEL, Strand, London.

THURSDAY, JUNE 5.—The Conference will be held at 10.30. Henry S. Bicknell, Esq., the President, in the chair. A Paper will be read by Rev. C. Wicksteed, B.A., entitled, "What's the Matter?"

On the same day, Thursday, at Four o'clock, will be the collation in the Crystal Palace, Sydenham. Tickets (5s. each) may be had at the office of the Association, 37, Norfolk Street, Strand.

**READING and PREACHING.**—The Rev. Alex. J. D'Orsey, B.D., Lect. K.C.L., receives Ministers, Barristers, and others as resident or visiting pupils, at 13, Prince's-square, Bayswater.

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THREE SCHOLARSHIPS of the value of £35, £40, and £50 per annum, tenable for two years, will be open for COMPETITION amongst students for the Congregational ministry, who enter this College in September next. Application for admission should be made without delay to, and all necessary information can be obtained from, the Secretary, the Rev. F. Stephens, Birchfield, Birmingham.

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LEADER PAGE.—An extra charge of 2s. 6d. for every ten lines or under.

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We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

Cheques and Post-office Orders payable (at Chief Office) to W. R. Willcox, Publisher,

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**TO CORRESPONDENTS.**

"A Severe Sufferer."—Next week. We will make inquiries on the subject.

"Veritas."—Crowded out this week.

"T. W. Mossman."—Too late for our present issue.

**The Nonconformist.**

WEDNESDAY, JUNE 4, 1879.

**THE WEEK.**

WHIT-MONDAY, perhaps the most popular Bank holiday of the year, was as persistently wet and dismal as can well be imagined, and the elaborate arrangements made for outdoor recreation by railway and steamboat companies were of little avail. A long drought, supplementary to a dreary and protracted winter, had been predicted, but the daily downpour has mocked such predictions, and although we are within three weeks of the longest day, sunshine has all this year been conspicuous by its absence, and on this fourth of June fires are by no means a superfluous luxury. It is, however, only right to say that while in London we have had a dripping holiday season, the weather, on Whit-Monday at least, was, for the most part, bright and dry in the North of England. In the metropolis a large section of the population, debarred from country excursions, crowded the monster palaces of entertainment north and south, and diligently visited the various exhibitions and museums. Another section—we hope not the larger—brought themselves to the public-house, with what result in many cases the records of the several police-courts next day unhappily reveal.

It is natural enough that speculation as to our food prospects should have already commenced, and that it should be somewhat tintured by the prevalent depression. Though not bright, the outlook is not at present absolutely gloomy. In 1878 we were able to rejoice in an abundant hay crop. This year the grass is late and deficient, and though probably improved by the late copious rains, which also favour all green crops, the prospect is said to be "indifferent." Wheat is described as being very backward and often thin; the acreage sown, too, is below the average; yet the plant is healthy, and a fair harvest is still possible, provided only we have good weather for the rest of the season. In truth, a moderated drought accompanied with constant sunshine would be quite acceptable, not only in England, but in France, where agricultural prospects are worse than on this side the Channel. "The only data we have for anticipating a good wheat yield (says Mr. T. C. Scott), in spite of present appearances, is the lateness of the crop, which renders it comparatively safe against subsequent checks in its growth, early luxuriance seldom preceding a good crop, and the certainty that the hay crop will be a deficient one, a sure forerunner of a proportionately good wheat yield." And the same experienced observer on the whole expresses himself unable to see aught that can greatly cheer the rent-paying farmer and enable him to meet his present onerous obligations. Though bread is cheap and meat not dear, serious competition in both these main articles of consumption is sorely trying to the cultivators of the soil, though advantageous to the public in general.

The great Liberal demonstration in the Rossendale Valley on Saturday is one amongst other signs of a Liberal awakening, and of the probability that Tory ascendancy in Lancashire will not long continue. Many thousands assembled in that district of North-East Lancashire not only to listen the stirring addresses of local Liberal members, but to ratify the invitation to Lord Hartington to stand for that division at the coming general election. By a narrow majority in a constituency of 11,000 electors two Conservatives were returned for North-East Lancashire in 1874. The Liberals confidently expect to be able to reverse that vote and carry in the Liberal leader and a good colleague. Hence their enthusiasm at Saturday's meeting. Although on the same day Sir W. Hart-Dyke confidently assured his Manchester friends that whenever the electoral struggle comes—and he says he is quite ignorant of its probable date—the Conservatives in that county will be prepared to carry it to a triumphant issue, there is reason to hope that Lancashire will reverse the verdict of 1874. An early dissolution, after the recent declaration of the Chancellor of the Exchequer relative to the vacant seats, is not probable. But, as the *Daily News* remarks, "it would be very unwise indeed if the Liberals in the constituencies were to act upon the assumption that this intention is sure to be carried out." They should be prepared for the unforeseen, such as a speedy close of the Zulu war, which would no doubt induce the Government to appeal to the country without delay, and without waiting for a disastrous Budget next year.

Whatever the indirect consequences, we devoutly wish there were any prospect of an early termination of the humiliating conflict in South Africa. The news, which comes down to May 14, does not warrant that inference. Cetewayo is not disposed to await further defeats at the hands of the formidable army now under Lord Chelmsford's command. He has burnt his central kraal at Ulundi, and has mustered all his followers, and retired with them to the north-west of Zululand, having taken up a strong position at the fork of the White Umvoti River at its junction with the Black Umvoti, with his back to some of the highest known mountains in Zululand, densely wooded at their base, and a swampy country in front. Here the Zulu King is said to await the British advance, and native scouts state he has declared he will never surrender.

On the other hand, the British commander-in-chief is quite bewildered, and has been obliged to alter the plan of the campaign. The correspondent of the *Standard* draws a lamentable picture of the confusion, vacillation, and incompetence prevailing at headquarters. Orders are given and countermanded; supplies telegraphed to be sent to places where already immense stores are accumulated. In fact, Lord Chelmsford, on the eve of opening his campaign, appears to be quite ignorant of the locality and extent of the resources at his disposal. Confusion worse confounded appears to reign, and, with the grass drying and the hours left for campaigning fast passing away, nothing whatever appears to be definitely settled as to the advance. It is questionable now, says our Conservative contemporary in commenting on the letter referred to, "whether the last precious moments will not be similarly wasted, in which case there will be nothing for it but to wait until the September rains bring up the fresh grass to furnish forage for the animals. It is true that Sir Garnet Wolseley is on his way, but ere he can take the reins into his hands the time for campaigning will be over, the plains and hill sides of Zululand will be black with the ashes of the burnt grass, and an advance will become impossible." The expense caused by this delay must be immense, and the effect upon the British troops very serious. The whole force is at a standstill for want of transport, and the teams of oxen cannot be moved because drivers cannot be had. As for the colonists, for whose protection so much English blood and treasure have been already expended, they "make no scruple of demanding the most exorbitant charges for our means of transport and for the supplies they furnish, and the question has been seriously entertained whether it will not be necessary to establish martial law, in order to obtain on reasonable terms what is necessary for the support of the army in the field." It is a problem which even so capable a general as Sir Garnet Wolseley—who is reported to have said that an outlay of twenty millions will be needed to completely crush the Zulu King—will find it difficult to solve, and he is not likely to arrive upon the frontier before the middle of July.

The treaty between the Indian Government and the Ameer of Afghanistan has been ratified, and Yakoob Khan, who expresses himself very grateful for the favourable arrangement made on his behalf, has issued a proclamation to the various tribes of the Jellalabad Valley, including the Afreedeens, announcing that he has concluded peace and desiring them to abstain from all hostility and annoyance towards the English. Major Cavagnari, with a small escort, will accompany the Ameer on his return to Cabul, and preparations are being made for the retirement of the British forces within the new frontier, except at Candahar, which will for the present continue to be occupied by our troops.

Neither the new Governor-General nor the population of Eastern Roumelia are disposed cheerfully to recognise the treaty rights of the Sultan. As we know, the "hat and fez question" was decided in favour of the Bulgarian headdress at the installation of the Governor, and we have since learned that the Turkish flag has not been hoisted at Philippopolis; Aleko Pasha having, with the concurrence of the International Commission, decided that it would be "inopportune." The chance that the Sultan will ever again exercise civil authority in that Principality, still less be allowed to send Turkish troops to the Balkans, is very small indeed.

As was expected, the French Chamber of Deputies has refused to admit M. Blanqui, who was recently elected by the constituency of Bordeaux, to a seat in that assembly. This persistent revolutionist being in prison when elected was legally ineligible, and the Chamber, by the large majority of 372 to 33 votes, refused to allow the Bordeaux constituency to set the law at defiance. It is probable that M. Blanqui will be pardoned and released, but he could not become eligible to a seat in the Chamber without an amnesty.

We may also note that the debates on M. Ferry's Education Bill are about to commence, and are expected to give rise to much excitement. Also that the leading Paris papers have not ceased to condemn the course pursued by our Government in respect to Greece and Egypt, and to lament the one-sided and selfish action of the British Cabinet.

The Home Rule members do not seem disposed to shelve The O'Conor Don's Irish University Bill for this session, and it is to be borne in mind that they will have more than one opportunity of appropriating ensuing Wednesdays to resume the debate on the second reading. This intention is indicated by the movement which has been set on foot for a Roman Catholic lay declaration expressing readiness to accept that measure as a "practical solution of a difficult and pressing question," and demanding that the Government shall assist in passing it this session. On the other hand, the friends of the existing Universities in Ireland are preparing to take action against the bill, and we observe that at a meeting of graduates of the Queen's University, held at Belfast on Monday, resolutions were unanimously adopted expressing continued confidence in the principle of united education, declaring that Queen's University and its Colleges, founded on this principle, have admirably accomplished their purpose, and are well adapted to the social educational requirements of the Irish people, and urging that The O'Conor Don's bill should be opposed by the friends of liberal education, because its effect would be to reverse the tendency of recent legislation in regard to education, and reintroduce religious endowments in Ireland. As Mr. Munro has remarked, it remains to be shown how far the Roman Catholics desire, or are in a position to bear the expense of a University education. He points out that, although they constitute 76 per cent. of the population, no more than 39.9 per cent. of the landed proprietors, 29.8 per cent. of the barristers, 34.3 per cent. of the medical profession, and 36.9 per cent. of the solicitors in Ireland belong to that communion. We have no doubt that as the controversy proceeds this important question will be thoroughly sifted.

Three of the judges sitting as a Court of Appeal have reversed the decision of three other judges in the Court below that bishops have no legal option to refuse to allow cases of alleged excess of ritual to go for trial. This was the substance of the judgment given in the celebrated Clewer case on Friday by Lords Justices Bramwell, Baggallay, and Thesiger, one of whom, however, censured the Bishop of Oxford for the unwise use of his discretion. There will, of course, be an appeal to the House of Lords, where, it is surmised, the decision of Friday last will be upheld. If so, it will be in the power of the bishops to put an end to the troublesome litigation of the Church Association. The Ritualists rejoice at a decision which gives them practical immunity, and the *Record* is alarmed at the prospect of all checks to sacerdotalism being removed, and of the prelates becoming little popes in their respective dioceses.

Baron Lionel de Rothschild, the head of the greatest financial firm in the world, breathed his last yesterday. His "potentality of riches" could not, alas! shield him from the ills that flesh is heir to. For twenty years the great City magnate was a patient martyr to a most painful disease. The late baron will be best remembered for having personally fought the battle of Jewish emancipation. While still under a legal ban, he was elected for the City of London as far back as 1847. For eleven years, though five times chosen by the same constituency, he was debarred from taking his seat as a member, though admitted below the bar. All the while the struggle against Jewish disabilities was proceeding, and the Lorde obstinately rejected the relief bills sent up session after session by the Commons. At length a measure was passed allowing each House to deal as it pleased with the oaths required on the admission of members. The Upper House finally yielded, and in 1858 Baron de Rothschild became a full member of the House of Commons without being called upon to use the obnoxious words "in the true faith of a Christian." As the Lords to this day retain the old form of oath, no Jew is eligible to a seat in that assembly. No Rothschild, or any other distinguished Jew, whatever his public eminence or services, can, as things stand, become a peer of the realm. Their lordships' bigotry is logically consistent. A mixed Legislature, composed of members of diverse religious communions, is incompatible with the theory of a national Church upheld by Parliament and subject to its control.

THE LONDON MISSIONARY SOCIETY.—In consequence of the diminished resources of this noble institution, owing to the prevalent commercial depression, and the opening of new fields of missionary enterprise, which will greatly draw upon their means, the directors have put forth a special appeal for increased support. They have to face a large debt of 5,000£. at a time when opportunities for the extension of missionary agencies are opening in various parts of the world, and when, even if it were expedient, there is no possibility of any immediate reduction of the annual expenditure. The great work which the London Missionary Society is doing to civilise and evangelise the heathen has lately been reported in our columns. This is the most powerful claim that can be urged upon the liberality of the Christian public, and we trust the appeal of the directors will meet with a prompt and generous response.

Mr. Brinsmead, the founder of the well-known firm of pianoforte makers, has just been created a Chevalier of the Legion of Honour, in acknowledgement of his pianofortes at the Paris Exhibition.

Messrs. Macmillan and Co. will shortly publish a volume on "French Parties," by the late Mr. James Macdonell, the MS. of which was left by him in a complete state for press.

On Thursday last a congregation at Cambridge University conferred the degree of M.A. on the Rev. W. E. Anderson, of St. John's College, and pastor of St. Mary's New Congregational Church, Morley, near Leeds.

Dr. Hassell states that in the colouring matter used in the red postage stamps he has found lead in large quantity, derived, doubtless, from the red lead employed in the colouring of the stamps. The presence of such a metal must be regarded as highly objectionable, and possibly in some cases injurious or even dangerous.

### Correspondence.

THE QUEEN'S UNIVERSITY, IRELAND.  
*To the Editor of the Nonconformist.*

SIR,—In your report of the conference held last Monday afternoon on the Irish University Bill, you are good enough to print the statistics I gave regarding the endowment of the Queen's University and colleges in Ireland. I trust you will allow me to give you the following more complete statement which has been furnished to me by Mr. G. Johnstone Stoney, F.R.S., &c., the valued secretary of the Queen's University:—

Endowment of the three colleges charged on the consolidated fund . . . . .	21,000
Average annual vote . . . . .	4,834
Superannuation allowances . . . . .	681
Average annual vote for University . . . . .	3,607
Annual repairs of buildings (about) . . . . .	2,000
Stationery (about) . . . . .	500
	32,622

$\frac{1}{2}$  per cent. on a capital of 100,000£. spent on building the colleges . . . . . 3,500

Total . . . . . 36,122

Total for each college . . . . . 12,040

The averages taken in the above statement are for the five years 1873-78. Out of this sum three distinct staffs of professors are maintained in distant parts of the country.

As there are at present 920 students in attendance, the average cost per student is under 40£. a year—a less sum than in any other University in the kingdom—and this, notwithstanding the fact that the colleges are so distant that a professor in one cannot supplement the teaching in another—each college requiring to be complete in itself.

I am, sir, yours obediently,  
J. E. CRAWFORD MUNRO,  
Hon. Secretary, Queen's University Graduates  
Association.

3, King's Bench Walk, Temple, E.C.

THE ASSASSINATION OF PRESIDENT LINCOLN.

*To the Editor of the Nonconformist.*

SIR,—It is a matter of great regret to those whose efforts are directed to the preservation of friendly relations between Americans and Englishmen that the Liberal press and Liberal politicians should so persistently strive to keep alive the bad feelings engendered by the civil war. English Liberals seem to have no idea that the war ended when the chivalrous Lee surrendered to the magnanimous North, and that since peace was declared the grand aim of patriots, both in the North and South, has been to "let bygones be bygones." For myself I aided the Northern cause as much as one man could do who was a non-participant; but, while I do not regret my course, I have long since satisfied myself that there were "faults on both sides" in the origin of the unhappy struggle. But the war is over. Joe Johnston, A. H. Stephens, Gordon, Lamar, and other Southern leaders are honoured members of Congress. Jefferson Davis has accepted the situation, and may even yet become a useful member of the United States Congress. Before the deaths of Horace Greeley and Charles Sumner, both those champions of the North had led Southern men in a great political campaign. The dead past being left to "bury its dead," the Southern people have many claims to English friendship.

1st. The South is the most essentially English part of the United States.

2nd. Southerners as a class are free-traders, and the firm opponents of all monopolies—social, religious, commercial, and political. The first distinct enunciation of free trade principles in any country was made by Virginia during the reign of Oliver Cromwell, when the Old Dominion, in defiance of the Lord Protector, declared that "Freedom of trade is the life-blood of a commonwealth."

3rd. Civil and religious liberty in America originated in the South long decades before the Pilgrim Fathers and their descendants had given up persecuting and been deprived of their State Church prerogatives.

4th. The South has always been the champion of local self-government in opposition to the Imperial idea.

These are only a few of the facts which have made Southern history glorious, and which ought to make Englishmen, and especially English Liberals, well disposed to the Southern people. In view of the above considerations, I have read with profound regret the following passage in a noble speech delivered by the Rev. J. A. Macfayden, of Manchester, before the Congregational Church Aid Society:—

"Jackson, what is that in thy hand?" "It is only

a prize essay." "Publish it, nevertheless, and it will initiate a movement which in one generation shall induce England to declare that the trade of one man in the body, bones, and blood of another is piracy against humanity, sin against God, and which shall in another generation cause the great people of the United States, standing by the body of their martyred President, and tracing the cause of his death not to the poor, weak hand that drove the dagger home, but to the slave power skulking in the far-off distance, to say, 'For all time to come, the word shall be a reality, that men shall be free and equal in this land.'"

Much must, doubtless, be forgiven in the "heedless rhetoric" of May Meeting orators, but when a gentleman of Mr. Macfadyen's high position and great influence makes a grave charge against a whole people, he is bound to furnish the proofs. Mr. Macfadyen's words, if they imply anything, mean that the Southern people (who, I contend, were always something more than a mere "slave-power"—but let that pass) were *participes criminis* in the assassination of Abraham Lincoln. I ask leave to demand of Mr. Macfadyen the evidence in support of this odious accusation? Having been long a resident in the United States, an extensive traveller in the Union, and a close student of contemporary history, I have never once met with a Northern man who charged the South with this infamous crime, nor with a Southern man who did not denounce and deplore it.

Abraham Lincoln was killed by a *madman*, whose insane purposes are a mystery, and the Southern people had no more connection with the deed than they had with the assassination of Mr. Perceval by Bellingham. On the contrary, at the close of the civil war, Abraham Lincoln was the one Northern man in whom the Southerners had confidence, for they had learnt to understand his character, and knew that their political liberties were safe in his hands. The death of Lincoln was a terrible disaster to the South, and resulted in social and political evils which exceeded even the devastations of the war. If the "martyred President" was mourned anywhere sincerely it was among the gallant Southerners, who gladly recognised that he had welcomed them in friendship back into the Union. The South knew how to fight and how to surrender gallantly. Many hard-won victories attested the heroism of our Southern kinsmen. They never "skulked," however vast the odds against them, and no Northern soldier would hesitate to do honour to their honest pluck and endurance. Grander heroes than Lee and Stonewall Jackson cannot be found in the pages of history. Mistaken they may have been, but their whole lives and sacrifices prove that such men were incapable of the cowardice of "skulking in the far-off distance" while directing "the poor weak hand which drove the dagger home." Lee and Jackson were but the typical men of a noble race, whose character and history ought to be the pride of the mother race from whom they sprang.

If Mr. Macfadyen has been betrayed by brilliant fluency into making a charge which he cannot sustain by serious argument, he will probably be glad of an opportunity to remove erroneous impressions created by his speech. On the other hand, if he believes, in the calm seclusion of his own study, that he can justify his accusations, he must be in possession of information not accessible to the general public; and by bringing forward his proofs may, perhaps, convince those who, like myself, question his statements, and think that they amount to something more than extravagances of the platform.

A further excuse for this letter may be found in the fact that Englishmen of all parties appear to have forgotten that the responsibilities of great orators must be measured by the extent of their powers of rhetoric. This is pre-eminently an age of accusations, and Liberal, no less than Tory, politicians need to be reminded of the words of a great philosopher—"to know all is to forgive all."

I am, respectfully,

AN OLD EMANCIPATIONIST.  
Peony, St. Neot's, May 24, 1879.

NEW CONGREGATIONAL CHURCH,  
SALISBURY.

To the Editor of the *Nonconformist*.

DEAR SIR.—Will you kindly allow us to call attention to the advertisement in your columns which states the particulars of our opening services on Wednesday, June 11? Our new church will be opened on that day when Mr. Dale, of Birmingham, will preach both morning and evening.

When our present building became untenable, we had before us the alternatives of erecting a chapel which we could provide out of our own resources, or of reckoning on the sympathy of outsiders, and, with their aid, building such a structure as would do credit to our Nonconformity and help to raise Evangelical and Free Church Christianity to a different level in social estimation in the city.

We chose the latter course, and, so far, have been justified in our choice. The new church is producing a marked effect on the minds of our fellow-citizens, and, we believe, will continue to do so. We have also received encouragement from without, but, in consequence of the badness of the times, much less than we should otherwise have done.

May we express the hope that your readers who sympathise with us in this endeavour to struggle against the adverse influences which affect Nonconformity in the smaller cathedral cities will come and aid us on June 11, or send us something to put into the plate.

We are, dear Sir, yours faithfully,  
WILLIAM CLARKSON, Pastor,  
CHARLES WILLIAMS, Treasurer.

Salisbury, June 2, 1879.

### Religious and Denominational News.

Dr. Cumming has officially retired from the pastorate of the church at Crown-court, Drury-lane. His congregation are now endeavouring to raise a fund of £5,000, in order to purchase him an annuity.

The Rev. Thomas Nicholson, of Tottenham-road Chapel, London, has accepted the invitation to the pastorate of the Congregational Church at Masbro' Chapel, Rotherham, vacant by the resignation of the Rev. Mr. Gates.

THE LATE REV. THOMAS ADAMS, OF DAVENTRY.—This much-esteemed minister died suddenly on the 5th of May, after a twelve years' residence in Daventry, where for some years he has been the district agent of the Liberation Society. The influence of his pulpit teaching was invariably thorough and healthy; and the life of the week-day only emphasised and enforced the teaching of the Sunday. At the same time he was eminently fitted by his punctual habits and his careful attention to business to guide and direct the affairs of any community. In reference to Mr. Adams's work outside his ministerial sphere, the *Northamptonshire Guardian* says that he was well known and honoured in that and the neighbouring counties, and had a special talent for presenting great principles in a thoroughly popular and common-sense manner. "During the summer months he was often to be found speaking to knots of agricultural labourers on disestablishment, and his audience was never listless or inattentive. Like his friend and comrade, Edwin Ashworth Briggs, he has died without seeing the consummation of his efforts, but his labours have done much to enlighten our villagers in the great truths of religious equality, and others will reap the fruit of his self-denying efforts. In all his public life he was emphatically 'without fear and without reproach,' and even those who were most strenuously opposed to his views willingly confessed their admiration of his upright and straightforward conduct in public matters."

SUSSEX HOME MISSION AND COUNTY ASSOCIATION.—The annual meeting in connection with the above association was held at Brighton on Tuesday, last week, and was attended by several ministers, &c., from Hastings and St. Leonards. After a devotional service, presided over by the Rev. R. Hamilton, the Rev. C. J. C. New, of Hastings, read a paper on the "Church Aid Society, and our prospects in relation to it," which gave rise to an animated discussion in which the Rev. J. Rogers, Mr. John Stewart (Hastings), the Revs. A. Reed (St. Leonards), T. Rhys Evans, A. D. Spong (Cliftonville), John Graham, and W. Bolton (Hastings), took part. This was followed by an admirable paper from Mr. John Stewart, of Hastings, on "Liturgies for Free Churches," which looked at the question from both sides, and suggested that short liturgies might be advantageously combined with extempore prayer. Diverse opinions were expressed on the subject in the discussion which followed. The Rev. C. Lankester (Preston) read a paper on the "Defection of our Young People from Congregationalism," and the Rev. John Graham a paper on "Special Services." The Rev. Halley Stewart, of St. Leonards, then proposed a well-worded and emphatic resolution strongly protesting against the foreign policy of the Government and the system of oppression and aggression in South Africa "as being a dishonour to a country among whose noblest traditions are the protection of the weak and the deliverance of the oppressed," and condemning "the policy pursued there as fatal to the progress of Christian missions, inimical to the moral and material welfare of this nation, and in opposition to its deepest convictions." The resolution was seconded by the Rev. J. Rogers, and cordially adopted. The friends afterwards dined together, and in the evening there was a well-attended public meeting in the music room of the Royal Pavilion, presided over by Mr. John Stewart, of Hastings. Addresses were delivered by the Chairman and the Revs. A. Foyster, R. P. Jones, W. Bolton, T. D. Davies, Mr. Hancock, and Mr. Flide.

ENGLISH CONGREGATIONALISM IN NORTH WALES.—On Tuesday, May 20, a conference was held in the English Congregational Church, Holywell, for the purpose of considering the importance of forming a district Union of the English churches of Flintshire. The Rev. D. B. Hooke (Mold) and Alderman Minshall (Oswestry) attended to represent the executive of the North Wales Congregational Union, of which they are respectively secretary and treasurer. Delegates were also present from the various churches. The Rev. David Oliver (Holywell) having

taken the chair, the Rev. D. B. Hooke briefly explained the objects of the Unions which were being formed "with a view to working the churches more thoroughly in the interests of the North Wales Society, and the promoting of fraternal intercourse among them." Mr. Minshall addressed the meeting, and strongly condemned "isolated Independency," and supported the formation of a district Union. It was moved by the Rev. J. Davies (Mostyn), and seconded by Mr. T. H. Waterhouse (Holywell).—"That a Union of the English Congregational churches for this district be now formed, to be called the Flintshire District Union of Congregational churches for the objects above named." It was also resolved that the district should include churches at Northop, Flint, Bagillt, Greenfield, Holywell, Rhyl, Mostyn, and Abergel. The Rev. Aaron Francis (Rhyl) was unanimously requested to act as chairman; the Rev. David Oliver (Holywell) was chosen secretary; and Mr. David Owen (Bagillt) treasurer. A most hopeful report was given of the work being done in the district, and of some excellent sites which had been secured for new churches in populous places. Similar conferences attended by the same deputation have been held at Dolgellau for Merionethshire, and at Wrexham for Denbighshire. At each local unions of Congregational churches were formed. It is hoped that by the end of the present month similar associations will be formed in Montgomeryshire and Carnarvonshire, which will complete the organisation of North Wales.

THE COWPER MEMORIAL CHURCH.—The chief corner-stone of the new Congregational Church, Olney, in memory of William Cowper, the poet, was laid early last month by Mr. S. Gaselee, serjeant-at-law. It occupies much the same site as the old chapel, which, having fallen into decay, has been pulled down and a frontage to the street secured. The design for the new place of worship, which will be in the spirit of thirteenth century Gothic, is by Mr. John Sulman, of Furnival's-inn, Holborn. It will be adapted for 450 persons, and the contract is for £2,680. Between the two traceried windows facing the street will be a shaft supporting a statue of Cowper in the gable. The Rev. G. G. Horton is the pastor. The proceedings on the day referred to were commenced by a *déjeuner* presided over by Mr. Serjeant Gaselee, and the company, which comprised many Nonconformist ministers and laymen from the surrounding district, then proceeded to the site, where there was a large assemblage of people. After a short devotional service, Mr. Horton presented the serjeant with a silver trowel and mallet, the latter made out of a piece of Cowper's oak, and presented for the purpose by the Marquis of Northampton. Mr. Horton having delivered a suitable address, Mr. Serjeant Gaselee duly laid the memorial stone, and added a few words expressive of his pleasure, though himself a member of the Established Church, in co-operating with his Nonconformist brethren in such acts. Mr. W. S. Wright, one of the deacons, was then called upon to read a brief history of the church. Speaking of the ejection of the 2,000 in 1662, and the rise of Nonconformity, he said that Mr. Gibbs, who had been vicar of Newport Pagnell during the Protectorate of Cromwell, and who was ejected from his living for refusing to admit the whole of the parish to the Lord's table, first raised the Dissenting interest at Olney in the reign of Charles II. He then traced the history of the Church down to the present time. Subsequently a list of subscriptions laid upon the stone was read, including 100*l.* from Mr. Serjeant Gaselee, and twenty guineas from Mr. Alderman Dore. A tea-meeting in the adjoining school followed, and a well attended public meeting was subsequently held in the Baptist Chapel. Addresses were delivered by the Rev. J. Brown, and Alderman Hurst, of Bedford, the Rev. F. W. Aveling, and Mr. W. Adkins, and the Rev. Thos. Arnold, of Northampton, spoke at some length and with much eloquence on the career and productions of Cowper. He thought that it was perfectly legitimate that a thoroughly Evangelical Church should erect a new church, and associate the name of Cowper with that, because the doctrines that would be preached in it, and the Christian life enforced and exemplified in it, would be in most thorough harmony with all that Cowper ever sang concerning evangelical truth, and all that Cowper ever exemplified in his own gloriously pure and beautiful life. He felt satisfied that the time would come when not in Olney, not in England, nor in the world there would be those who would feel that a wrong thing had been done in erecting this church in association with the name and memory of the poet Cowper, but that it would be said, it was done at the right time, in the right spirit, in the spirit of prophecy of a united, a pure, a free, Christian Church, whose songs should be sung in the language and thought of Cowper, whose life was an example to them of how they ought to live. (Loud applause.) Other speakers followed. Mr. Horton stated that some 180*l.* had been received that day, making a total of about 1,000*l.*, but at least 3,000*l.* will be required to pay the entire cost of the frontage and erections.

The *Christian Signal*, established a little more than a year ago, has ceased to exist.

Mr. Joseph Bain, the accomplished Scottish antiquary, has, on the recommendation of the Grampian Club, been appointed by the Lords of the Treasury to collate and edit documents in the Public Record Office relating to the early history of Scotland.

## Anniversary Meetings.

## THE FRIENDS' YEARLY MEETING.

(Continued from last week.)

The further sittings of the Friends' Yearly Meeting were continued from day to day until Friday last, when the proceedings of this annual gathering were brought to an end, after a very agreeable and harmonious series of conferences on various subjects of mutual interest.

Several meetings for worship had been interspersed between the business proceedings, when many instructive addresses were delivered. One of these was a valuable sermon by Dr. Edward Young, of Ohio, who preached on the truth, "The Spirit and the Bride say 'Come.' " He showed that in all ages the invisible Spirit has wrought through a visible Church, and that just as that Spirit has given the Holy Scriptures through the instrumentality of human fingers, so everywhere God's work amongst men must chiefly be done through human means, through individuals and groups, as members of the Church. Hence the importance and the duty of every Christian seeking to learn and to perform his or her service for the Lord, inasmuch as every Christian is a member of Christ, and as such has some duty in the Church devolved upon him. Another practical sermon was addressed by Mr. Jonathan Grubb, of Sudbury, to the women Friends. He particularly called their attention to their individual responsibility to God for the mode of discharging their duties as mistresses of households; and as examples and guides of their domestic servants. He mentioned that within a day or two he had visited an asylum for fallen women, of which class about eighty were received into the institution. Its superintendent informed him that every one of those young women had been a domestic servant. This showed that a state of life which ought to be a beneficial location for young girls has too often become a place of peril and ruin to them, through the sinful neglect of their mistresses, or through a want of sympathy and kindly Christian oversight.

An intimation was conveyed to the Yearly Meeting that the Friends in Ireland would be glad to welcome the visits, throughout all their meetings, of a deputation from their friends in England. Accordingly, after a discussion in which much fraternal interest in the Irish branch of the society was expressed, a deputation of eight Friends was appointed for this service, viz., Mr. J. Bevan Braithwaite, of London; Mr. Isaac Brown, of Kendal; Mr. Thomas Harvey and Mr. George Tatham, of Leeds; Mr. Richard B. Rutter, of Newcastle; Mr. Arthur Pease, of Darlington; Mr. George Satterthwaite, of Ackworth; and Mr. Caleb R. Kemp, of Lewes.

The question of slavery was brought before the Yearly Meeting in a very able speech by Mr. Edmund Sturge, brother of the late Joseph Sturge. He said that, although negro slavery has happily ceased in the United States, there are still millions of human beings degraded in cruel slavery in East Africa, Western Asia, Cuba, and other parts of the world. He appealed to the Friends, collectively and individually, not to relax their philanthropic efforts in this direction, but to maintain the honoured traditional leadership which their ancestors had so nobly established for the society in this sphere of Christian effort. Mr. Thomas Harvey, of Leeds, Mr. Stafford Allen, of London, and other Friends, spoke in a similar strain.

The subject of the Zulu war also claimed much attention from the meeting. Several speakers, as Mr. William Allen, of Dorking, and others, gratefully acknowledged the valuable assistance which Sir Bartle Frere had rendered to their society in past years in their struggle against slavery in Eastern Africa, and also his kindness to their own and other missionaries; but throughout the meeting deep regret and sorrow were expressed that the same statesman had been led into so terrible a mistake as the Zulu war. An earnest protest against this war on the part of the Society of Friends was ordered to be recorded.

The society's foreign missions were made the subject of a special meeting of great interest. Speeches were delivered by Mr. Arthur Pease, of Darlington; Mr. Theophilus Waldmeier, of the Lebanon; Mr. Charles Gayford, of India; Mr. Henry E. Clark, of Madagascar; and Mr. George Satterthwaite, of Ackworth. The latter described a visit which, in company with Henry Newman, he had lately made to Palestine. The deputation visited the group of five schools and missions established by English Friends at Ramalah, near Jerusalem, and the still larger group of missions also maintained by the society near Beirut, in the Lebanon. In the latter locality there is a most efficient medical missionary in addition to Mr. Waldmeier. Their large establishment at Brumana is a school, a mission, and a dispensary in one. It has become a centre of light and healing for the whole neighbourhood. At first, much opposition was made by the Greek priests. They cursed Mr. Waldmeier, and told the people he was a devil. They cursed the land, the grass, the trees, and the flowers around the mission. But, in spite of these sacerdotal curses, the missions and the mission crops have prospered abundantly. Those very priests are now recipients of its medical benefits; and the former bitter enemies of the establishment have been converted into its friends. The society's missions in India and Madagascar are not so flourishing as its Syrian missions, owing to a lack of labourers. But in Central India alone, a population of two millions are almost entirely dependent

on the one small mission of the Society of Friends for Gospel light.

The condition of the little group of Friends in France, Germany, and Norway, received the sympathising consideration of the Yearly Meeting. It was mentioned that out of the small meeting of Friends at Minden, in Germany, numbering twenty members, one-fourth have had to become exiles from their own country to escape the cruel military requirements of the empire.

A large amount of home and foreign correspondence and other general business of the society was also brought before the meeting and duly attended to.

## WOMEN'S PEACE AND ARBITRATION AUXILIARY.

The fifth annual meeting of this association was held at the Memorial Hall, Farringdon-street, on Wednesday last. A bazaar for the sale of useful and fancy articles was opened in the library in the afternoon, and tea and coffee were provided previous to the meeting, at which Mr. H. Richard, M.P., presided. The hymn "Lead, kindly light" was first sung by the company and a choir of ladies and gentlemen, and prayer was offered by the Rev. Dr. Wilson. It was stated that letters of apology for non-attendance had been received from Mr. Neville Goodman, the Rev. J. Sibree, jun., late of Madagascar, Dr. Moffat, &c.

The CHAIRMAN said he occupied that position because Mr. Geo. Palmer, M.P., was unable to be present. There never was a time when there existed more urgent necessity for the propagation of peace principles. If they looked at the condition of Europe they would find that the nations there were being converted into large military camps. In France, Germany, Russia, and other European countries, every able-bodied man, with few exceptions, was liable to compulsory military service. The whole cost of those armaments amounted, according to a careful computation he had made, based on reliable data, to no less a sum than four hundred million pounds every year. Of course the existence of those establishments was felt to be extremely oppressive to the people, thousands of whom were fleeing away from their own country, preferring expatriation, and becoming aliens from their native land, rather than submit to such a galling and almost intolerable military despotism.—(applause)—while those who remained behind were driven, by a sense of utter distress and despair, into the wildest projects of Socialism, Communism, and Nihilism; nay, even to organise projects of assassination against the highest personages in the State, so fearful and dreadful was the pressure on them of that system of military conscription and taxation which had ground them to the very earth. (Applause.) They had also seen war face to face in these latter days—war between Russia and Turkey, the cruelties and barbarities of which had scarcely ever been exceeded in the history of the world, barbarities and cruelties practised on all sides—by the Russians and the Turks, by the Bulgarians and Circassians and Bash-Bazouks. That had tended to show clearly and fully to those good people who believed that it was possible to civilise war, that they could no more civilise war than they could tame the tiger. They could bring the beast among them if they liked, pet him, comb his hair, feed him with milk, and pare his very nails, but the moment he tasted blood the old and vicious instinct returned. How could it be otherwise, when war was a proclamation that all the laws of God and of man were, for the time, suspended? They also had unfortunately been dragged into that terrible maelstrom. They had been on the eve of war with Russia, and after spending six millions of money in threatening demonstrations, they went into the Congress of Berlin and did not obtain one single object which they could not as well have obtained without that demonstration. Then there was the terribly unjust war in Afghanistan. Tidings had reached them that that war was at an end, but that man must be much more sanguine than he was who believed that their troubles in that part of the world were at an end. He was talking to a gentleman who once held a high position in England, and who expressed his belief that the state of things in Afghanistan would involve the expenditure of millions of money out of the already drained Exchequer of India, and that they would be constantly engaged in conflicts with the tribes whom they had not yet subdued. And then there came that fearful war in South Africa, which was the result of one man's action. Sir Bartle Frere was responsible before God and man for all the bloodshed and carnage that had taken place in that part of the world. The Government had now done what they ought to have done six months ago—displaced him, and placed another man in his stead. But he was a military man, and what the result would be he (the speaker) did not know, but it was rumoured in the lobby of the House of Commons that Sir Garnet Wolseley had told the Ministers that if they intended to prosecute that war they must be prepared to spend twenty millions of money, and that consideration might induce them to patch up some sort of peace with the Zulu King. That society was a woman's peace society, and it was a marvel to him that any woman could be on the side of war. Everything seemed to bind women to be on the side of peace. The very gentleness of their nature and the influence they exercised was by love, and the fundamental principle of war was antagonistic to that love. Although women did not engage in actual conflict, those who were dear to them,

their husbands, fathers, sons, and brothers, had to go forth and be mangled, and mutilated, and to suffer every conceivable agony on the battle-field. Another reason why every woman—every virtuous woman—should lift up her voice against the war system was the plague of immorality which it spread like a cancer throughout society. There was another thing which he would refer to, in the language of that noble man John Bright. (Cheers.) In a most eloquent speech which he delivered at Birmingham some eighteen years ago he said:—

You bear constantly that woman, the helpmate of man, who adorns, dignifies, and blesses our lives, that woman in this country is cheap; that vast numbers whose names ought to be synonyms for purity and virtue are plunged into profligacy and infamy. But do you not know that you sent 40,000 men to perish on the bleak heights of the Crimea, and that the revolt in India, caused in part at least, by the grievous iniquity of the seizure of Oude, may tax your country to the extent of 100,000 lives before it is extinguished, and do you not know that for the 140,000 men thus drafted off and consigned to premature graves, nature provided in your country 140,000 women? If you have taken the men who should have been the husbands of these women, and if you have sacrificed 100,000,000, which, as capital reserved in the country, would have been an ample fund for their employment and for the sustenance of their families, are you not guilty of a great sin in involving yourselves in such a loss of life and money in war?

He (the chairman) had a high appreciation of the services that society had rendered to the good cause, and he wished it were possible to establish branches in every town in the kingdom, with bands of devoted women such as they had in London engaged in similar work. By urging ministers of religion to preach on the subject of peace, and by visiting schools and by other kindred service, they might do a good deal to spread the leaven of peace until the whole lump was leavened. (Applause.)

Mrs. E. M. SOUTHEY, hon. sec., read the report, which, after referring to the wars and rumours of wars during the past year, and the miseries attending them, stated their resolve to lift up a united voice of Christian testimony proclaiming that the enlightened system of international arbitration was the righteous and just substitute for the injustice and barbarity of the sword. Their efforts to promote peace principles had mainly consisted of endeavours to obtain signatures for petitions to Parliament in reference to the Berlin Congress and the preservation of peace, the distribution of tracts, essays, and appeals, and the urging of ministers to use their influence for the promotion of the cause. Schools had also been visited, and teachers appealed to. Thirty-four members had been added, and the central association now numbered 367, and a branch association over 100 members. The formation of local branches, with a nominal subscription, was urged, as it was believed there was a strong undercurrent of peace principles among the women of England.

Mrs. JOSEPHINE BUTLER moved the following resolution:—

That the report be adopted, and that this meeting cordially invites the co-operation of women everywhere in the endeavour to spread the conviction that the war system is antagonistic to Christianity, injurious to mankind, and inimical to the spread of the Gospel.

Among all the evils attendant on war and on the institution of a standing army, there was none greater than the disintegration of family life and the encouragement given to profligacy. In the work in which she was especially engaged she had seen some of those evils, and had been driven back upon first principles, and had seen how great evils hang together and spring from one evil root. God's law of purity, and of mutual forbearance and charity was one, and was equally applicable to men and women and to nations. The world and the church had not been faithful to that principle, and that which was termed murder for the individual was dignified by a very different name when practised wholesale between different nations. The whole spirit of war tended to the depreciation of morals. That peace movement must above all others be an international movement, and English people should lead the way in the promotion of peace principles.

God of our fathers behold us,  
God to whom vengeance belongs,  
When we seek bloodshed withhold us,  
Teach us to mitigate wrongs;  
Teach us that England's vocation  
Lies not in wielding the sword,  
Peace shall ennoble our nation,  
Peace, and the arm of the Lord.

Mr. MORGAN, editor of the *Christian*, seconded the resolution. What women set their hearts and hands to do they would accomplish, and it had been said that if women were universally opposed to war, war would cease. The influence of women in society was vast indeed, and perhaps it was never more put forth and felt than it was in the present day. It had been said that war developed character, but he would far rather have a character developed by war against sin and vice. He would rather stand by the side of Mrs. Butler than by the side of Joan of Arc. He implored all Christian women to protest against all war everywhere, and to teach their sons and daughters the peace principle of the New Testament.

The Rev. J. P. HOPPS (Leicester) moved the next resolution:—

That this meeting desires very earnestly to protest against the present and recent aggressive wars in Afghanistan and South Africa, and believes that a far more consistent and enlightened course might have been

adopted by the representatives of this professedly Christian country.

He was glad to believe that the time had arrived when there was no longer any need for anyone to stand up to prove that those two wars had been wars of aggression. Lord Derby had recently pointed out that the military class in this country was becoming a public danger. He pointed out the danger from the fact that every man in the army wanted to get promotion, and that they now had a mighty coherent military class which had a splendid profession for its aggrandisement, whose influence would always be exercised in favour of war, and that that class was now getting to be a scientific class. Science was being introduced in every shape into war, and there was another danger in that men liked to try their pet projects. The third danger seemed to him the most serious. When a military class had become a literary class, and wrote leaders in the *Times* and *Daily Telegraph*, there was a dangerous influence exercised. With all his heart and conscience, and with every intelligent faculty within him, and with all his loyalty to Jesus Christ, he hoped they would protest against those wars. (Cheers.)

Miss STURGE (Birmingham), in seconding the resolution, remarked on the closing words of the resolution, "this professedly Christian country," and showed that for more than two hundred years the early Christian Churches all protested against war. She believed war to be the embodiment of cowardice and not of courage. The resolution also stated "that another course might have been more consistently and successfully pursued." They had seen recently that the price of arbitration was less than the price of war, and they thought that they might do without those vast armaments, as was the case with Sweden. Pennsylvania was perfectly secure while its government was based upon peace principles. She trusted that Sir Garnet Wolseley went out on a mission of peace, and was glad that it was not the intention of the British Government to look out for a scientific boundary. (Applause.) The evil against which they fought was strong indeed, but she was glad that the peace party had a good deal of fight in them against that evil. Women could do much in teaching their children peace principles and in influencing the minds of men to set their face against war. Without liberty of action liberty of conscience was a mockery, and so long as women were not free citizens they could not exercise their freedom of conscience. So long as a woman was expected to be a reflection of her husband, she could not have much influence. Women ought to balance, and not to reflect, men, and thus become a righteous helpmeet. (Hear, hear.)

Professor LEONE LEVI moved the next resolution:—

That this meeting, believing that *might* is not always *right*, and recognising the Divine principle of justice as superior to that of force, pledges itself to the advocacy of the enlightened system of international arbitration as a substitute for the barbarity of the sword.

The cause they advocated acquired every year new force, and came before them with increased impressiveness. For the last few years they had been at war with various countries, but, notwithstanding that, for them that cause had its peculiarities, and the issues were very simple, and ever the same. There were in that, as in all communities, two distinct parties—those who thought that war was a great factor in the development of human society, that war had its advantages as well as its disadvantages, and, whether for offence or defence, they were driven to the ultimate arbitrament of the sword. There were a few number who thought that war was directly prohibited by the Holy Scriptures, and that it was altogether against the teachings of religion and morals, and destructive of the very best interests of society. Whatever difference of opinion there might be as to the theory of the question, all were agreed that war and national prosperity could never go hand-in-hand. They were now suffering from a long depression of trade, and people wondered from whence it came, and why their exports should be less every year. Why was it that wages were lower and industry was paralysed? One of the reasons was clear, and that was that for many years past they had expended in warfare millions of capital, which had left the world poorer than it was before. The sad truth was that they could not wage war without making a very large inroad upon the resources of the nation, and that inroad told upon the resources of a nation for many years after. During the last twenty years the revenue of five or six of the leading nations of the world had increased at an enormous ratio. In 1862 France had a revenue of eighty millions, last year it was 112 millions—an increase of 40 per cent. In the same period the revenue of Austria had increased from eighteen to twenty-two millions, of Russia from forty-eight to ninety millions, of the United States from sixty to seventy-eight millions. Altogether, including the United Kingdom, in 1862 the total revenue out of taxes from the people was 245 millions. Now the total revenue was 420 millions, showing an increase of 71 per cent. upon the revenue yearly extracted out of the sweat of the brow of the poor artisan. Side by side with that, the debts of those nations had increased enormously. France from 381 millions to 476 millions, Russia from 260 to 380 millions, the United States from fifty to 400 millions. Taking the total of five States their debts had increased from 934 millions to 1,600 millions. Those were facts which showed, to some extent at least, why trade was paralysed and industry suffering. Doubtless there were other

causes—visitations of Providence, bad harvests, great waste in luxuries and drink, had had their influences. But war was a potential cause in the present suffering. It had been said that we had not been much at war, but there was a close community among nations, and if one suffered others suffered with it. The Governments of the different States were at their wits' ends to get the necessary revenue. They could not have recourse to the income-tax, as in this country, and they must therefore resort to an increase in the customs revenue, and that affected this country. Why was it they heard so much about protection being restored? It was because the Governments were at their wits' ends to know how to reconcile the people to that great expenditure, and they tried to win the manufacturing class by introducing protection. This country was now suffering from the blunders of the United States, Russia, and Turkey. There was no standing still in this world. They were exercising upon other nations an immense amount of influence, and every act of ours reflected itself upon every State of the world, as every injury they suffered from reacted upon us. That was a sad state of matters, and all those ladies who took an interest in their household expenditure knew whether their husbands had had a prosperous year or not. He hoped they would bring their influence to bear upon them, that it might be exercised on the side of peace and economy. They had to tell those friends who did not walk with them that there was a more excellent way—a way more becoming civilised men and women of the nineteenth century than war and the sacking of places and destroying men and women and children. That way was international arbitration, because they thought that most disputes might be arranged if men of sense were brought together to see where the difficulty lay and the best way of settling it without warfare. They recommended that international arbitration, and that society was formed for the purpose of commanding it to the heart and mind of everyone upon whom they had any influence. They were few in number and probably weak, but he had faith in their principle, and believed that sooner or later they would see the doctrines which they proclaimed acted upon and accepted as mere truisms, and that by their very weak influence they would yet act upon the world so that they would see the policy of nations higher than it had been for many years past, and that the time would not be very far distant when there should be peace upon earth and goodwill to all mankind. (Cheers.)

Miss PECKOVER (Wisbech) seconded the resolution, and mentioned that they had now 144 members in their association in Wisbech.

The CHAIRMAN said, as the bazaar was to be open for another hour, they would dispense with the votes of thanks, and terminate the meeting.

### Epitome of News.

The Queen and Court remain at Balmoral. Principal Tulloch preached before Her Majesty on Sunday.

The Prince and Princess of Wales left London for Paris on Saturday evening. They will remain there a week.

It is reported at Portsmouth that the Serapis, Indian troopship, or the Inconstant, a smart iron frigate, caised with wood, is to be prepared for sea, to take the Prince of Wales to Australia. The dockyard authorities, however, have received no official information on the subject.

At the rent audit of the Prince of Wales's property in Somersetshire, held at Farrington Gurney, it was authoritatively stated that the announcement that His Royal Highness intended making a reduction of 20 per cent. to his tenants was untrue. Much disappointment was caused, and some of the tenants did not attend nor pay their rents, and nearly all refused to sit at the audit dinner.

The Duke and Duchess of Connaught arrived at the Charing Cross Station on Friday morning from Paris, and on Saturday visited the Prince and Princess of Wales at Marlborough House.

The Duke and Duchess of Edinburgh will shortly leave England for Berlin, to attend the festivities in connection with the celebration of the "golden wedding" of the Emperor and Empress of Germany.

It was stated last week that the young Prince of Bulgaria was likely to be affianced to a Russian lady of rank, which is not unlikely. But the visit of Prince Battenberg to Balmoral this week has, as usual, given rise to the idle rumour that he will seek the hand of Princess Beatrice.

It is stated, with perhaps, as little truth, that a marriage is arranged between Prince Leopold and the Princess Marie of Hanover, daughter of the late King of that country, and sister of the Duke of Cumberland. In this case the lady is considerably the senior.

The Queen will visit the show of the Royal Agricultural Society at Kilburn, on Tuesday, the 1st of July.

The honour of knighthood has been conferred on Mr. Henry Bessemer.

At Cambridge on Thursday the degree of Doctor of Laws was conferred upon Mr. Justice Grove, Sir Frederick Leighton, Mr. Robert Browning, Mr. W. Spottiswoode, and Professor Huxley.

The Lord Mayor is still in difficulties about the shrievalty. One of the gentlemen nominated against his wish—Mr. Stapleton—has intimated to the electors his intention not to fill the office; another, says the *Citizen*, has formally declined the office,

and paid the fine of 200*l.* The third, Mr. Lowman Taylor, appeals to his brother liverymen to elect him. If he is not elected he avoids the fine of 200*l.*; but, if elected, he will have to pay a fine of 500*l.* if he refuses to serve.

It is proposed to hold an international flower show in London next year.

The Court of Common Council on Thursday again discussed the advisability of removing the Billingsgate fish market to a more central site, and it was decided not to do so.

The committee formed to raise a fund for presentation to Cardinal Newman held a meeting at Willis's Rooms on Friday, under the presidency of the Duke of Norfolk. It was stated that the amount already received was between 4,000*l.* and 5,000*l.*

Mr. Forster, M.P., has written accepting the invitation of the Liberal Three Hundred of Bradford to contest the borough at the next election, in conjunction with Mr. Alfred Illingworth. He can not doubt that their present unanimity is a happy augury for the future of the Liberal party in the borough, and that this proof of confidence will stimulate him to endeavour still more earnestly to discharge to the best of his ability the high and honourable responsibility which as member for Bradford it has for so many years been his duty to fulfil.

Baron Lionel Nathan de Rothschild, the head of the celebrated firm of Rothschild and Sons, of Newcourt, and the last of the sons of the founder of the house of Rothschild, died suddenly yesterday morning. He was born in November, 1808, and was, consequently, nearing seventy-one years of age. The deceased was first elected one of the members for the City of London in the Liberal interest in August, 1847, and though again returned in 1849, 1852, and 1857, was not, owing to the exclusion of Jews from Parliament, permitted to take his seat and give his vote till 1858, when the standing orders of the House were set aside by a resolution in favour of himself and his co-religionists. Baron Rothschild lost his seat for the City of London at the general election in 1874.

Mr. Plimsoll, M.P., was to have been present at the opening of a coffee palace in Bristol on Friday, but a letter was received from him expressing regret that he was unable to attend. It is stated that, in consequence of severe inflammation, he is about to undergo an operation which will deprive him of the sight of one eye.

It is stated that the leading Liberals in Cardiff have induced Mr. Wright, ex-Mayor of Birmingham, to contest that borough in the Liberal interest at the next election.

A collision between an express train from Crewe to Birmingham and a train from Wednesbury, travelling towards Wolverhampton, occurred on the North-Western Railway on Saturday evening. No lives were lost, but about thirty persons are reported to have been more or less seriously injured by the accident.

Dr. Richardson, president of the British Medical Temperance Association, addressed a meeting of the society in London on Friday. He dwelt on the influence the medical profession was able to exert in promoting temperance. He contended the only true, reliable, and scientific way to administer alcohol was to prescribe it in a set form like other active medicines. A dinner was held at the Langham Hotel in connection with the society. Sir W. Lawson and Lord Denman were present.

It is estimated that the loss in wages occasioned by the late strike of colliers in Durham amounts to £640,000, £240,000 of which was borne by the men. Each miner has lost £6 in wages in a strike in gaining 1*1/2* per cent. better terms than the owners offered at first. One and a quarter per cent. being 3*d.* in the pound, the colliers will have to work nine years and a quarter to recover the £6, without reckoning interest.

A Liberal meeting was held at Rawtenstall on Saturday, about 7,000 persons being present. Mr. Thomas Brooks presided. Sir U. Kay-Shuttleworth announced that Lord Hartington had consented to receive a requisition asking him to become a candidate for North-East Lancashire, and a resolution was passed praying his lordship to accede to the requisition. A resolution was moved by Mr. Phillips, member for Bury, seconded by Mr. Briggs, member for Blackburn, and supported by Mr. Herschell, member for Durham, to the effect that this meeting regards with profound sorrow and humiliation the unrighteous foreign and colonial policy of Her Majesty's Government and the extravagant expenditure by which the present commercial distress has been prolonged and intensified, and protests earnestly against the unnecessary and unjustifiable wars into which the country has been plunged.

Mr. Hopwood, the member for Stockport, moved, and Mr. Bell, of Heywood, seconded, another resolution, expressing satisfaction at the conduct of the Opposition in their unflinching assertion of civil and religious liberty, their support of the extension of the borough franchise to counties, their protest against the extravagant expenditure of the Government, and their firm maintenance of the constitutional rights of the House of Commons. Mr. J. K. Cross, member for Bolton, moved, and Mr. Wright, of Birmingham, seconded a resolution tendering thanks to Lord Hartington and Mr. Gladstone, and urging on all Liberals the necessity for united action at the next election to secure the return of thorough Liberal candidates for North-East Lancashire. Another meeting was held, at which similar resolutions were passed.

The Earl of Derby was present on Friday afternoon at the opening of a coffee tavern in Broughton, and delivered a brief but interesting address. He deprecated legislative coercion in dealing with the liquor traffic, and expressed his conviction that that branch of the temperance party, if so it might be called, which promoted coffee taverns had "got hold of the stick at the right end." He had sometimes been asked in regard to this movement "Was it business, or was it philanthropy?" He hoped it was business, because he felt sure if it was regarded from any other point of view it would very soon come to grief. Coffee taverns ought to be self-supporting. If the movement succeeded—and he believed not only that it ought, but that it would succeed—it would have brought about gradually and unostentatiously what might be a very great and real social reform.

The annual exhibition of the Royal Manchester Botanical and Horticultural Society was opened by the Earl of Derby on Friday. In the evening the noble earl presided at a banquet, which was held in the Hulme Town Hall, and in responding to the toast of his health he said that reference had been made to the possibility of his going back to take a share in the management of public affairs. He could only say that, having had considerable experience, he had never found Downing-street that Elysium which it was commonly supposed to be by people who had had nothing to do with it. He always thought that in the position which in our social system he happened to occupy he was paid beforehand for any work he did, and therefore he was very glad to work in any place where his work might be found. He added, "I would much rather work with you here than work for you in London."

### Miscellaneous.

**MR. WARD BEECHER IN THE SOUTH.**—A despatch from Memphis, Tennessee, dated May 13, in the *New York Times*, says:—"Mr. Beecher was greeted by an audience of 4,000 people in the Exposition building at his lecture to-night. He was presented to the audience by Colonel J. M. Keating, of the *Appeal*, the only gentleman attending the speaker on the stand. This was considered an important event, in view of the strong position taken by Mr. Beecher during the war antagonistic to the South, and to the similar stand of the *Appeal* against Mr. Beecher during his trial. After the lecture, which was frequently interrupted by applause, Mr. Beecher presented Mr. Keating with a cheque for 250 dollars, to be by him distributed between the orphan asylums of Memphis. A great deal of prejudice against Mr. Beecher has been allayed by his visit to Memphis. Chattanooga and Atlanta engagements have been cancelled, and Mr. Beecher will return to Brooklyn on account of physical inability to fulfil them. While in this city Mr. Beecher has been treated with the utmost respect, and his coming was the occasion of excursion trains being put on all roads leading into Memphis, all crowded with people from West Tennessee, North Mississippi, North Alabama, and Arkansas."

**THE CONSUMPTION OF OPIUM BY THE WORKING CLASSES.**—A statement, on good authority, has recently been made to the effect that during the last two years the consumption of opium by the working classes has considerably increased, and an explanation has been advanced that this increased consumption has been induced by the restriction of the sale of intoxicating liquors by the early closing of public-houses under the late Act. That the sale of narcotic drugs has of late greatly increased we fear there is but little reason to doubt, but that the explanation offered is the correct one we feel bound to demur to. It is rather to the hardness of the times than to any restraint in the sale of drink that the increased consumption of opium by the working classes is to be attributed. Opium is cheaper than alcohol, and 2d. expended on the former will give more present ease than sixpennyworth of the latter. Nor when first commenced does its use produce such unpleasant after effects as an intoxicating dose of alcohol. It is sad to learn that the sale of opium is extending among the lower classes, and we hope, if the evil be found to be gaining ground with the rapidity stated—and from facts before us we cannot doubt the accuracy of the report in the main—that Government will take action in the matter and place severe restrictions on the sale of all narcotic drugs. The free employment of narcotic drugs has wrought individual evil enough among the upper and middle classes of society, but it would be a national disaster if their use continued to extend among our working classes. —*Lancet.*

### Gleanings.

An Aberdeen pundit has found out what makes the Tower of Pisa lean. He says it is the want of good food in Pisa.

Mrs. Smith, as the summer came on, said she would so much like a little change; Smith offers her two-and-sixpence for half-a-crown.

A clergyman, who was annoyed by the squeaking shoes of his parishioners, remarked that some people had "too much music in their soles."

"Breden," said a darkey at a prayer-meeting, "I feels if I could talk more good in five minutes dan I could do in a year."

Someone was celebrating the varied virtues of a person before Talleyrand. "True, true," said the Prince, "he has only one fault—he is insupportable."

An eminent spirit merchant in Dublin announces in an Irish paper that he has a small quantity of the whisky on hand which was drunk by George IV. when in Dublin.

An Aberdeen maid-servant, when asked to boil the eggs just three minutes by the clock, declared that it was impossible, because the clock was full a quarter of an hour too fast.

"General," said an American major, "I always observe that those persons who have a great deal to say about being ready to shed their last drop of blood are amazin' pertic'lar about the first drop."

The *Danbury News* says that the latest development of the co-operative movement in that town is the marriage of a Danbury doctor to the daughter of a Danbury undertaker.

A witty Frenchman writes in a Paris newspaper that "a French major is a man who has three decorations. The third was given him because he had two, the second because he had one, and the first because he had none."

An Irishwoman, confined in the House of Correction, lately received a letter from her friends, informing her that her children were all well. In reply she stated that she "had not received so much consolation since her husband died."

**A SMART BOOK AGENT.**—They tried to kill a book agent at Omaha (Nebraska) last week. He was robbed, thrown into the river, knocked off the cars, tossed from a high bridge into the river again, and in two hours he was around with *Cassell's Illustrated Bible*, trying to get a subscription from the head of the attacking party.—*New Orleans Picayune.*

It is stated that the Post Office authorities have warned their officials that spurious sovereigns, made of platinum and electro-plated with gold, are again in circulation. Their ring is like that of a shilling, but they are deficient in weight. They can, however, be manufactured at considerable profit, for platinum is only a quarter to a third the value of gold.

**WHAT ARE WE COMING TO?**—The report of the Select Committee on Parliamentary reporting contains, as an appendix, a very interesting letter from Mr. Arnold White to the Speaker, proposing a plan for the supersession of ordinary reporters altogether by the use of telephonic communication from the House to the offices of the various London journals, and to a central office in London of the provincial press. Mr. White's plan, which it seems the *Times* is about to adopt, is to have a staff of telephonists in the gallery who will repeat a speaker's words into the instrument as fast as they are uttered. When the message arrives at its destination it will not have to be written out, but will, at the *Times* office, be at once set up by a printer working a type-writing machine. If this experiment turns out successful the amount of time gained will be very considerable, and in the end an entire change would probably be made in the present system of reporting. For the service of the country press Mr. White proposes that a room should be engaged—say, at Charing-cross—and placed in telephonic communication with the House. In this room the reporters would sit and listen to the repetition of the telephonists of the debates, and would take down each so much of the speeches as he required, afterwards transmitting them by telegraph to his journal. No doubt there are very serious difficulties to be overcome, but if the House is minded to give the *Times* permission to make the experiment, the plan seems to me perfectly feasible, and one likely, if not altogether to change the present system of reporting, at least to modify it to a considerable extent, especially as far as the London papers are concerned.—*Manchester Examiner.*

**UNDERGROUND DANCING** is the latest novelty in "gaieties" reported from the United States. In the New York Mine in Virginia a grand ball took place 1,040 feet below the surface. About 100 ladies and gentlemen were present; and the affair seems, by the account given of it in the *Virginia City Chronicle*, to have been a complete success. The invitations included the *elite* of society in Virginia Gold-hill, Silver City, and Carson, and were for sixty couples. On entering the works the guests were led up to the shaft, where some little difficulty was experienced by the superintendent of the mine, who acted as master of the ceremonies, in inducing the ladies to go down in the cage. Several of them positively declined at first to descend, but others stepped boldly on the cage; and when it came up for a second and third load confidence was gradually restored. On the guests reaching the incline station they found themselves in a chamber about 36 feet in length by 14 feet in width, and 34 feet high next the shaft. The floor was covered with canvas. The orchestra were seated at the west end of the ball-room on the edge of the incline. There were no chairs; but comfortable seats were found on beams between the uprights, in little cosy nooks just big enough with a tight squeeze for two persons. The ball-room was brilliantly illuminated, and from one end of it the incline to the depth of 150ft. could be viewed. The incline was illuminated with hanging lanterns, and from the station the miners could be seen at work down the foot of the slope. The music of the orchestra echoed grandly through the dark galleries and recesses of the mine, and dancing was carried on with great spirit, although the atmosphere was rather oppressive. As there was not room for all to dance in the station at the same

time, many strolled down the incline stairway to the lowest point, where the miners were busy, and some of the ladies "put in five minutes' solid work with the sledge-hammers." At about midnight, the atmosphere having reached a decidedly tropical temperature, the guests took their departure rather hurriedly, a sense of suffocation being the only drawback to the pleasures of the evening.—*Pall Mall Gazette.*

### Births, Marriages, and Deaths.

#### BIRTHS.

**BARRETT.**—May 31, the wife of the Rev. G. S. Barrett, of Thorpe Hamlet, Norwich, of a daughter.

**ELLINGTON.**—June 2, at Chester, the wife of E. B. Ellington, of a daughter.

#### MARRIAGES.

**M'CARNIE—HUMPHRIES.**—May 27, at King-street Congregational Church Great Yarmouth, by the Rev. W. Tritton, Thomas M'Carnie, of Fenchurch-avenue, City, and Barnet, Herts, to Harriett Blake, second daughter of John Humphries, of Albion-road, Yarmouth.

**KEMP-WELCH—BROWN.**—May 28, at Houghton, by the Rev. S. S. England, James, second son of James Kemp-Welch, of Christchurch, Hants, to Hannah Olivia, eldest daughter of George W. Brown, of The Elms, Houghton, Huntingdonshire.

**DANIEL—BURSLEM.**—May 29, at Union Chapel, Oxford-road, Manchester, Thomas, youngest son of the late Edward William Daniel, to Annie Jane, eldest daughter of the late George Burslem, both of Manchester.

**CHEETHAM—MUDIE.**—May 29, at Broughton Congregational Church, by the Rev. Stuart J. Reid, Thomas Hurst, third son of C. D. Cheetham, to Lucy Amy, youngest daughter of Robert Henry Mudie, both of Broughton.

**DOYLE—HEWITT.**—May 29, at the Charlestown Independent Chapel, Pendleton, by the Rev. D. N. Jordan, assisted by the Rev. J. W. Kiddle, J. T. Doyle, of Manchester, to Ellen, youngest daughter of John Hewitt, of Pendleton.

**KNOWLES—KNOWLES.**—May 29, at Ilkley Congregational Church, by the Rev. S. D. Hulman, assisted by the Rev. Wm. Scott, of London (brother-in-law of the bride), Louisa, daughter of Thomas Knowles, to John Bruce Knowles, worsted spinner, all of Gomersal.

**ALDOUS—SANDERS.**—May 29, at Lee Chapel, Kent, by the Rev. R. H. Marten, B.A., Frederick, fourth son of James Aldous, of 37, Angel-road, Brixton, to Clarissa Sarah, elder daughter of George Sanders, of 31, Manor Park, Lee, Kent.

**CATES—MAY.**—May 29, at Junction-road Congregational Church, Upper Holloway, by the Rev. William Roberts, Alfred Tennyson, son of William L. R. Cates, Esq., of Hartham-road, N., to Hannah Maria (Annie), second daughter of Henry May, Esq., of Golden-square, W., and Leighton-crescent, N.W.

**HOLTTUM—STERE.**—On June 2, at the Congregational Chapel, Linton, Camb., by W. Robson, Esq. (of the Society of Friends), Thomas Tusting, fifth son of Richard Holttum, to Emma Maria, daughter of the late James Steer, of Park Farm, Limpstield, Surrey.

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